

- 1. The evils of early marriage.

MAITRA'S 573
Essay-Writing

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II. Conclusion—the increase of science has in no way decreased the influence of poetry: it is still a favourite taste and can not be extinct: science and poetry must always go side by side: both are of equal importance in every branch of knowledge: they are like soul and body, essence and flower: what one lacks the other supplies.

In modern civilization the word poetry is used sometimes to denote any expression (artistic or scientific) of imaginative feeling, sometimes to designate one of the fine arts. As an expression of imaginative feeling, as the movement of an energy, as one of those great human forces which go to the development of the race, poetry in the wide sense has played as important a part as science. Upto this time no just and exact definition has been given about poetry, yet to a great extent light has been thrown upon it by various writers.

"Poetry is the art of employing words in such a manner as to produce an illusion on the imagination, the art of doing by means of words what the painter does by means of colours." (Mecaulay)

"Poetry is the breath and fine spirit of all knowledge (Mathew Arnold).

"Poetry is the suggestion by the imagination of noble grounds for the noble emotions" (Ruskin).

"Poetry is the blossom and the fragrance of all human knowledge, human thoughts, human passions, emotions and language" (Coleridge).

But the definitions of poetry are not quite satisfactory and hence not to the point, some being too long others being too short. Poetry is natural and inborn and can not be described in words which, like nature, "half reveal and half conceal the soul within." The true definition of poetry may be that "it is an interpretation of life through the emotions suitable to the imagination when excited or elevated, appealing to the sense of ideal beauty rhythmically pressed."

Science is knowledge, arranged and systematised; its laws are in our dealings with concrete phenomena and it aims at securing our minds from errors. The aim of both science and poetry is the acquisition of knowledge, reaching the truth and cultivation of the intellectual faculties. But the basis of division seems to have been due to the process of observation and experiment. Science proves the wonderful power over nature, leads man to think himself to be the end of the creation; while poetry, on the other hand, turns the heart towards God and to His power and creation. Besides, science deals with hard facts and poetry treats of the great flights of fancy. Hence for acquiring knowledge both are important and necessary. Science can claim its share in the glory of poetry, as Shakespeare, Milton and Tennyson's works show the spirit and science of their days; poetry reflects the love, the manner and the spirit of the age in which it is written. Whatever is beyond the power of science to describe comes under the scope of poetry, and what poetry lacks science supplies. A scientist deals with facts, studies their nature and growth, classifies them in forms and phases and finally he performs experiments and advances from facts to generalisations. But a poet appreciates natural beauties, admires the charm and mystery of things and strongly appeals to the mind which science altogether ignores.

Now, let us take for instance, a daffodil. A botanist will dissect it and explain its organs, structure and development, while the poet Spenser describes it as the 'lady of the garden.' To Robert Herrick the presence of daffodils reminds him of the sadness of short life of all lovely things; to Wordsworth it suggests joy and cheerfulness which the dancing daffodils afford, their bright movement caused by gentle breeze seems like stars shining and twinkling on the constellations, or like the sparkling waves of the ocean. The roar of thunder and the momentary flashes of lightning lead a scientist only to find out the cause, but a poet goes deeper into the charming and wonderful aspects in them; clouds reflecting the sun's

rays assume myriads of delightful forms; the rainbow consisting of seven pretty colours which bridges heaven across the earth, all afford good delight to a scientist but to a poet they present volumes of books for study. For he goes into the heart of things and, ignoring their outward forms, reveals the secret and mystery contained in them. By a patient and calm observation of the general course of nature, and the constant changes occurring there in, he draws inferences from everything he sees, and can find "tongues in trees, books in the running brooks, sermons in stones and good in every thing" Milton sets forth the finest testimony to womanhood in the words of Adam to the Angel which science leaves altogether untouched. (P. L. VIII 546—59).

In order to comprehend fully the nature of a certain object a great regard should be paid on poetic and scientific truths, for truth of poetry while antithetical to that of science is at the same time complementary to it.

In some countries, such as England, poetic energy and in others, such as Rome, poetic art is the predominant quality. Surely no history can be called adequate should it ignore the fact that poetry has had as much effect upon human destiny as the great human energy by aid of which from the discovery of the use of fire to that of electric light the useful arts have been developed.

Poetry has a high value in life. To the man engrossed in sensual pleasures, absorbed in bodily enjoyments and to the man best with earthly cares and anxieties, it has alike proclaimed that "all things are not what they seem;" and that the storm of miseries and calamities is blown over as rapidly as it commenced. Hence poetry teaches the qualities of patience and perseverance in the midst of troubles and temptations. It has united the priests and philosophers in asserting the existence of the Permanent and Changeless in the midst of a world that is constantly found to fail us when seemed most certain. All this and much more it tells us in no difficult language of science, but in words so simple and so sweet that even the

most unlearned can understand them, and the most indolent are charmed to listen. "The desire for poetic expression and the satisfaction derived therefrom, are as much instinct of our nature as hunger and thirst. The innermost nature, Soul or Spirit, which every religion and philosophy declares to be the true man and which is present at all times in proportion to a man's ability or capacity, can never be traced out with its most delicate and subtle parts by any science, art and literature other than poetry." Its subtle sense at once makes us recognise the man whose ignorance or neglect has fettered its freedom or stunted its growth.

It is to this part of us that the best poetry makes its appeal. Bodily and mental illusions beset us; miseries and anxieties encircle us; calamities and misfortunes enshroud us; slave mentality, utter disappointment increased by the surrounding atmosphere, restrains and frustrates all ambitions and enthusiastic hopes and natural and inborn ideas of freedom and liberty. But the blessed messengers of God, the poets, make our path of freedom smooth and easy; they remind us that we are naturally born free, though our freedom may be suppressed for sometime by slavery and servitude; they reveal the unreality of all earthly things.

Yet poetry besides being a way of escape from wordly troubles affords more than a shelter to which we may fly high into the sphere of peace and tranquility of mind and calm resignation to the will of God. The goddess of poetry, Muse, encourages us when we are discouraged and disheartened, defences us in our dismay and hopelessness, teaches us the devotion to duties, sympathy and service of our fellow beings and the unselfish work for the general good; it stimulates emotions and uplifts imaginations, till listening to its music, we are in tune with eternal truth.

The scientists say that mechanical investigations and researches have totally discarded all the poetical dillusions, apparent wonders and superstitions which all owe their sources to poetry, and therefore increase of science having

put an end to all assumptions of fictions, the realm of poetry has become narrowed and it has ceased its influence in modern time. But this is not so.

The mechanical writers of verses i.e. those who wrote at random verses without thought or judgment, without any rhyme or meter, they find it is not easy to be regarded as standard poets like Wordsworth or Shakespeare. The reason is that such mechanical writers lack the power of close examination, minute appreciation of natural beauties and high flights of imagination which are essential to poetry; and they in their resentment strongly assert that poetry should no longer be written. Their imaginative power centres on the mechanical skill and beyond that they are nil. To find out the cause and effect of a certain phenomena and to apply them for practical purposes is the limit of the sphere of their activities.

Scientific truth is not the only truth in the world. The scientist, the wit, the statesman and the soldier, all despise and are blind to the merits of poetry, but the poets praise their scorers too much and appreciate the truths of others. In this respect they surpass all other men of letters. Locke had no taste for poetry and Newton regarded it to "ingenious nonsense" and both were quite ignorant of the nature of poetry and human mind.

There are two worlds, the world of measurement and the world of feeling and imagination, or scientific and poetic worlds. To be sensible to the truth of only one is to know the half truth, to ignore the reality of one, is to keep but a blind beating upon the other surface; and to a sensitive man, unlike the blind to whom the most visible colours do not exist, science and poetry must have an equal footing, the visible sphere being revealed by science and invisible one disclosed by poetry. Even in this mechanical generation a strong poetical taste has taken its turn. We still have great fondness of the east, for fanciful reverie and for old Greek mythology which are so long and so greatly abused. "A little philosophy" says Bacon, "takes man away from religion, a greater brings

them round to it." Similarly we reason to a certain point and are satisfied with the discoveries of scientific cause, and if we reason further we again come under the influence of poetry. Mechanical truths are contained in an allegory which is the readiest shape into which imaginations or poetry can turn a thing mechanical.

In order to prove a certain thing the understanding of its simple elements, the reason that brings them together, the power that puts them in actions, their relation with thousands of other things, the understanding of its visible and invisible items *i. e.* love, joy, sorrow, death and life, the past and future, in short, all these things must be understood first, and without their knowledge "you plant the dry sticks of your reason, as trophies of possession, in every quarter of space, how shall you cut her (poetry) from her domain"?

Quite independent of verbal melody, though mostly accompanying it and quite independent of 'Composition' there is a realm existing round the poet through which he sees every thing, a realm which stamps his utterances or inspirations "The poet gazing with ecstatic visions on all things in earth and heaven, imagines what the eye of mortal man has never seen, and with magic pen invests it with form and shape, names it and appoints its place of abode. The poetic imagination has such peculiar power that he who is possessed of it needs but to imagine a delight in order that for him it may have a real existence.

To be brief, the increase of science has in no way decreased or narrowed the realm or influence of poetry, it is still a favourite taste and as is often said it can never be extinct or ousted from its domain. Science and poetry must always go side by side. Both are of equal importance in every branch of knowledge. They are like the soul and body, essence and flower. What one lacks the other supplies. No distinction can be made between them as regards importance to every day life. They both go together in the great progress of the present age.

The Expository and the Argumentative

1. *Introductory Remarks.*—By *Exposition* is meant that the meaning or explanation of a subject should be set in brief and clear form. It differs from the *Reflective* in that it deals more with established facts than with private opinions, and hence it does not allow free play of individual thought and expression as *Reflective* essays. Inventions and discoveries, institutions, results of scientific research, and certain historical and literary themes come under expository treatment.

The principle of Argumentation on the other hand is to defend or criticise a proposition by stating in order the arguments for and against a certain subject. Rules of this style of composition are more logical than rhetorical. In this style of composition the reasons for each statement should be clearly and concisely stated on the one side or the other, and the conclusion should consist of a balancing of the arguments on both sides and a verdict of a definite kind, if a conclusion is arrived at. In such compositions a writer should never allow his bias to degenerate into a bitter attack against the other side. He should treat such subjects very calmly, but, if he presents at length both sides of a subject, he should in conclusion take up a definite position in favour of one or the other, which means he should give a definite verdict.

2. *Distinction between Exposition and Description.*—The main object of Description is to be interesting while the main object of Exposition is clearness. A description, however, well unified, cannot always be summed up in a sentence. Description could be summed up in a sentence, but it does not tell what really holds the description together, for in each instance the singleness of idea comes not from thought but from emotion. Description conveys a feeling by concrete details, while Exposition conveys a core of thought by clearness. Core of feeling cannot be summed up in a sentence, whereas a core of thought can be summed up.

There are four kinds of writing, and they are *argument* to convince, *exposition* to explain, *narration* to tell a story, and *description* to describe something. It has been discussed in the very first chapter of this book that composition has two great fields. It has two main objects *clearness* and *interest*. Hence it is concluded that these four kinds of writing go in pairs, argument with exposition, narration with description. Then again when the object is to inform or prove, the composition must be planned in paragraphs, and when the object is to stir the imagination, the paragraphs may be ignored.

3. **Distinction between Exposition and Argumentation.**—The object of Argumentation is to make people understand, and for that reason it gives instances and comparisons; and a further object is to make people agree, and for that reason it uses instances in such a way as to prove. In argumentation a proposition does not merely define or sum up, but it implies some dispute or opposition. For argument, a subject sentence is not only desirable, but necessary. A phrase is not sufficient to guide argument to a definite conclusion. Exposition and argument are alike in general, but different in particular, that is they are alike in the fundamental methods of clearness. Both of these style seek unity by limiting the subject, emphasis by announcing it, and coherence by orderly plan. The two are so commonly combined that it is frequently very difficult by which name the composition should be called. Every argument demands exposition, and an expositor very easily runs into argument as the writer becomes interested. Exposition shows what a bearing is or was, and argument shows what a thing ought to be or ought to have been. Exposition interprets the bearing and significance of facts simply to explain them, whereas argument interprets in order to convince people or convert them. Argument cannot come to anything until its object is fixed in a definite proposition. If the work is, not to prove something, but simply to explain, the composition need not always be fixed to a single

proposition, but needs to be clear. The object of the one is to explain, and the other to convince. Every course of argument consists of two processes—(1) statement of facts, or exposition ; and (2) inference from facts or argument proper. Now, the ability to discriminate between statement and proof, between what is admitted and what must be argued, is directly cultivated only by practice in writing such a statement of facts as will be admitted to be free from bias.

Mr. Nesfield's remark in these two kinds of composition is well worth quoting. He says, "An Expository essay is one in which, from the nature of the subject set, the writer is called upon to explain or expand something. Being concerned with facts rather than thoughts, with results rather than opinions, an Expository essay is of a less abstract character than a Reflective one, or deals with a reflective subject in a less abstract way." "In an argumentative essay the writer should state both sides of the question justly and impartially. Nevertheless, he should take up a definite position of his own and sum up in favour of it. In discussing a debatable subject, which can be looked at from opposite sides, no question arises as to which side of the question is right or wrong, so long as each side is understood by the writer and is rationally handled."

4. **Literary and Critical.**—Under this head essays on the works of literary men are also included. Such subjects generally test a student's general reading intelligence. A subject of this sort may be very well united with a biographic one, in the form of an Essay on the life and works of an author. In such cases the biography should come first, and then followed by an account of the writings with their critical estimation. Sometimes an examiner gives a couplet and asks the student to write an essay. The first duty of the young writer is to put the exact meaning of the couplet in prose, and then to write the essay on the prose paraphrase by illustrating it in

various ways and with appropriate examples. The first duty of the student is that he should always make certain that he understands exactly the subject of the essay before entering on a discussion of it.

5. **Political and Social**—Subjects of this nature are not often proposed at examinations, as they are generally too difficult for young writers, and may introduce matters of controversy, on which it is not desirable directly to call forth any expression of opinion. It is impossible to lay down any thing in the way of suggestion, as the variety and complexity of the subjects to be included forbid any thing like precision or minuteness of detail. The political divisions of essays will comprise such topics as the comparative merits of different forms of government, or different lines of policy; the political organizations of ancient and modern times, with their mutual relations, and the shades of diversity and similarity which they present; criticisms of the acts of eminent statesmen. The social will include subjects connected with political economy, and the annual relations of different classes of community, as well as a variety of less weighty matters relating to what is termed *society*, *e. g.*—fashion, amusements. Subjects relating to social science, such as sanitary improvements and popular education may also be included under this head. In introducing a subject of this kind, it will generally be desirable to state clearly and concisely the exact point to be considered or debated, distinguishing it from anything that might be mistaken for it, and making its nature so plain, that the reader may be able to see whether the remarks which follow are relevant or not. In addition to this explanation, of the precise nature of the subject, it is usually necessary to define, or, at last, explain as distinctly as possible, the most important terms of an abstract nature. At any rate, a young writer should always define such terms, or at least should know exactly what he means by them, and not use them in a loose and indeterminate manner. Subjects of this nature come under both *Exposition* and *Argumentation*.

6. **Scientific**—Subjects of a scientific, or scientific nature are often proposed at examinations. It must be understood that subjects connected with the more abstruse or profound departments of science are not meant, but such as relate to the application of science to the arts and to daily life. These generally belong to natural philosophy, physics, and chemistry. Such subjects are salt, gas, the steam-engine, the magnetic telegraph, balloons, photography. The chief thing necessary in dealing with subjects of this kind, is technical knowledge. The young student should remember that no kind of essay is more certain to get good marks than these, if a fair amount of knowledge be exhibited, even though the style may not be faultless. The proper course in giving an account of an invention like the telegraph, would be to explain briefly, but clearly, the nature of the machinery employed, and the principle on which the processes involved depend. This may be done very easily by giving a history of the invention, tracing its leading principles through the several stages of their application and development. The essay may commence with some remarks as to the importance of the invention, and the extent of its applications and results, or such remarks may form the conclusion. It is not necessary to give both a formal introduction and a conclusion of a similar nature. In the case of a subject like "Salt," the stages of the manufacturing process should be traced.

6. **The Method of Treating Argumentative Subjects.** Argumentative subjects should be treated by analysing a proposition. This analysis can be very easily adapted to exposition also by a little change. The plan for this analysis is—(1) to write the proposition to be proved at the very beginning; (2) to write what seem to be the largest reasons for the proposition, and number them separately; (3) to write the reasons for those larger reasons, numbering them separately; and (4) to write the facts, numbering them separately, that prove these reasons. This sort of plan shows at once the whole line of argument and the bearing of each part, the main as

well as the minor arguments, and the connection of each part to the proposition itself. This sort of plan is a complete guide to the subject.

It has been already stated that an argument consists of two processes—(1) statement of facts, and (2) inference from facts. And from this a student must understand that the statement of facts is nothing else but exposition, whereas there are ways to draw the inference and they are (1) from general principle, which is called *Deduction*; (2) from facts, which is *Induction*; and (3) by comparison which is *analogy*. These three ways are very useful both in speaking and writing, and every one should try to use them. But it must be remembered that every one of them is not useful for every case. Some depend on deduction as the facts are not thoroughly known. Others depend on induction, because our previous knowledge regarding them is so little that they cannot guide us. Analogy is used in all kinds of argument, but is not sufficient. Deduction is very useful because it helps to question ourselves before we move to a second stage. Induction collects all facts to make proof. It requires every care, as every fact must be proved by authority and must be put in such a way as to be accepted by all readily. Analogy is not enough because the historical instance on which the argument is established may reveal some points of difference.

I quote the following from Mr. Baldwin's book on "Composition," which is a plan of analysis for argumentative Essay, and could be expanded.

In the following brief of a part of Burke's Speech on *Conciliation with America* notice this difference between the more expository parts A and C, and the more strictly argumentative parts B and D. In the former, clearness is increased by expressing the supporting parts as concisely as possible in phrases; in the latter, the bearing of fact on argument, and of argument on larger argument, needs to be shown exactly and fully by summing up each part in a

sentence When the whole composition is expository, the brief may be cast largely in phrases, like the expository parts A and C below; but where the bearing would be in the least doubtful, the brief should resort to sentences even in exposition.

*BURKE'S SPEECH ON CONCILIATION
WITH AMERICA.*

(1775)

PROPOSITION.

*Great Britain should concede to the demands of her
American Colonies for representation.*

*A. Conciliation is warranted by the importance of the
Colonies :—*

1. in population.
 - a. two millions.
2. in commerce.
 - a. now almost equal to the total commerce of
Great Britain seventy years ago.
 - b. in Pennsylvania increased fifty-fold in the
same period.
3. in agriculture.
4. in fisheries.

B. Force will not answer.

1. It is temporary.
2. It is uncertain
3. It impairs its own object.
4. It is contrary to experience.

*C. Conciliation is demanded by an American spirit of
liberty rooted in :—*

1. English descent.
2. provincial assemblies.
3. dissent in the northern Colonies.
4. slave-owning in the southern Colonies
5. fondness for legal studies.
6. remoteness.

D. *Conciliation is the only feasible plan.*

1. Only three courses are open. —

a. to remove the causes of the American spirit of liberty.

b. to prosecute it as criminal.

c. to comply with it as necessary.

2. To remove the causes is impossible.

a. To stop grants of land would be idle.

(1) There is plenty of land already granted.

(2) The people would occupy without grants.

b. We cannot alter their descent.

c. To check their commerce would be preposterous.

(1) We should thereby harm ourselves.

d. To repress their religion is impracticable

(1) The only means to this end are execrable.

(2) Such means would also be insufficient.

e. To enfranchise the southern slaves would not serve our turn.

(1) The slaves might refuse.

(2) Their masters might arm them.

f. We cannot pump the ocean dry.

3. To prosecute the Colonies as criminal is impracticable.

(a) We cannot indict a whole people.

(b) It would subvert the very idea of our Empire.

(c) We should have to be both prosecutor and judge.

(d) It is inconsistent with our procedure toward Massachusetts.

(f) Our penal laws against the Colonies have failed.

The above plan of analysis shows clearly that there are subjects which contain both exposition and argumentation.

Fiction in Early English Literature.

Outlines.

I. Introduction—Various conceptions of the word:—

- (a) generally it is believed to be development of literature
- (b) in usual conception it is the means of enriching an author
- (c) its nobler conception is that it touches something of the solidity concerning the realities of life.

II. Body—

1. Its origin and development—a great rescuer or saviour of his people was first honoured, then praised and finally in course of time, with additional embellishments, he was raised to the rank of a demi-god; hence his history became fiction to the very letter, rising from the truth to amuse in idleness, to arouse enthusiasm for heroic deeds and to fight for truth: later on with the invention of writing the traditions were put on record and thus came down to us generally in poetry.

2. Important poems—(i) the Beowulf—the story of Beowulf, a mighty warrior of the Geats and the Grandel, a terrible monster—the first and the greatest of poems in Europe.

(ii) The fight at Finnsburgh and Widsith, exists only in short fragments.

(iii) Cynewulf's poems

(iv) Helene and the Fates of the Apostles, are mainly the product of strong imagination.

(v) the two epics celebrating the battles of Maldon and Brunnanburh, both are full of intense feelings

(vi) a valuable metrical romance, the Bruth of Laysamon, which describes the glories of the Round Table.

(vi) Tennyson's *Idylls of the King*

(vii) *The Owl and the nightingale*

(viii) *Handlying Synne* (illustrates the result of wrong doing)

and (ix) the *Cursor Mundi*, a survey of sacred history interwoven with legendary and allegorical stories.

Besides these, many ballads, romances and epics are either lost or exist in fragments.

(xi) Chaucer's poems form a large portion of the modern literature and in some cases fact is present in stronger force than fiction.

It is a popular belief that fiction is a modern development of literature. In the usual and meaner conception of the word, fiction, which has neither point nor moral, nor any purpose other than to fill the purse of the author, this may be true; but in its nobler phases where, under the guise of pleasantly passing an hour, it seeks to touch something of the solidity belonging to the realities of life, fiction is as old as the hills. All nations, civilised and uncivilised, have traditions which have been handed down from time immemorial, stories so grim and fearsome that at their recital the credulous stands in awe and wonder, and the intensely practical man scoffs as being the vapourings of a wild imagination. In reality there is more of truth in them than we are wont to imagine.

Some great hero in the days long past has saved his people from an enemy—a pestilence, a plague, or an enemy of flesh and blood. He was honoured then as he would be now; his praises were sung by the people, and the fame of his deeds has handed down from father to son. As time went on various little improvements and embellishments were added to the story. The enemy, whatever his real nature may have been, began to take on a visible form, and always a form so horrible that the story of the "vanquisher" stood out with greater prominence. Mortal men could never have brought such deeds of

might, and the hero became a demi-god. Finally, indeed, so altered had the original story become that one element alone remained which was not fictitious. But that element was the very *raison d'être* of the tale. Ostensibly to amuse in idle moments, really to arouse enthusiasm for the deeds of the hero, to enlist the services of the warriors in the cause of right, and to encourage them to follow in the steps of so worthy an ancestor—could any aims be nobler than these? Yet the story was fiction, fiction with a core of truth, and it was the truth that was seized upon and held fast by those who listened to it.

Later, when a system of writing was invented, the traditions were put on record, perhaps by some bard more gifted than his followers, desirous of transmitting to his descendants his own glory along with that of his hero, or perhaps by the prince whose forefather's praises the poets sung.

There are many such poems in early English literature. For hundreds of years they had been sung, in battle and in peace, in the chase and by the hearth, at the festive board and by the grave side.

The first and greatest of these is the *Beowulf*, "our only genuine epic," the argument of which is briefly this, Hrothgar, King of the Danes, has built a great hall for feasting and the distribution of treasure. The sounds of revelry are annoying to one Grendel, a terrible monster that lives in the neighbourhood, and one night he attacks the hall, makes a meal of fifteen thanes, and carries off fifteen more to devour at his leisure. The repetition of these causes the hall to be deserted, and it remains so for twelve years. Then Beowulf, a mighty warrior of the Geats, chances that way. On hearing the story he goes in search of Grendel, and, in the fight that ensues, mortally wounds him. Next night, as the Danes are again gathered in the banquetting hall, Grendel's mother, a creature almost as fearful as her son, comes to avenge his death, and for a second time the Danes are thrown into a state of panic. Beowulf tracks the she-monster to

her lair in the bottom of a mere and slays her. Loaded with treasure the hero returns to his own country, where circumstances conspire to his election as king. For fifty years he rules wisely and well, and then a terrible dragon begins to lay waste the land. He sets forth to do battle with it, and, though successful in killing the enemy, he himself is fatally injured in the encounter.

The *Fight at Finnsburgh* and *Widsith* exist only as short payments, but they were evidently old sages of great value, and the parts that remain clearly indicate their mythical origin.

Passing by Cædmon's religious pieces we come to the works of Cynewulf, whose poems, though of a religious cast, are mainly the product of a strong imagination. The most important are *Helene*, a narrative of the finding of the true cross by the mother of Constantine, and the *Fates of the Apostles*. With the two epics celebrating the battles of Maldon and Brunanburh, both full of intense feeling the literary period prior to the inquest comes to a period of one hundred and fifty years elapses before we meet with anything noteworthy in the realms of fiction. At about the beginning of the thirteenth century, a valuable metrical romance, the *Brut* of Layamon, was written. Just as Wace had improved on Geoffrey of Monmouth's History by an interpolation upon the knights of the Round Table, so did Layamon improve on Wace by developing the glories of the Table Round in the *Brut*. This work purports to be a history of England from the time of its founder Brut, or Brutus, a descendant of Æneas of Troy. Starting, as it does, with fiction, it does not seek to adhere too closely to the truth. Its chief romance appears later in the writings of Sir Thomas Malory and in Tennyson's *Idylls of the King*. At about the end of the century were written the *Owl and the Nightingale*, *Handlyng Synne* (a series of stories intended to illustrate the results of wrong-doing, and the *Cursor Mundi*, really a rapid survey of sacred history, but inter-

woven with the main story is much that is legendary and allegorical.

Besides the works already mentioned there were many ballads, romances, and epics, which either have been lost, or exist only in fragments. Enough has been said to show that, long before Chaucer came, with his stories to beguile the Canterbury pilgrims, fiction entered largely into the composition of a considerable portion of the literature that remains from early English times. In some few cases fact is present in stronger force than fiction but the writer never hesitates to draw on his imagination if he can thereby add interest and charm to history.—*Brooksbank : Essay Writing.*

The Caste System. Outlines.

I—Introduction :—

Derivation of the word—it is derived from the Portuguese *Casta*—race, and was applied by them to some classes for their hereditary duties and occupations : hence it is a social class whose honours and privileges are hereditary.

II—Body.—It dates back from perhaps 1500 or 2000 B.C. : it originated from the migration of the Aryans into India on account of difference of colour, occupation and religion.

Four main divisions—1 the Brahmins or sacerdotal proceeding from the mouth of Brahma. 2 the Kshatriyas or military from his arms 3. the Vaisyas or mercantile from his thigh 4. the Sudras or servile from his foot.

Merits—it introduced in the beginning a sort of division of labour as the Aryans with their increase could not attend to various works : gave impetus

to the promotion of arts and perfection in them :
 "in the beginning the caste system combined the Aryans against the aboriginies : it produced a spirit of emulation, a spirit of co-operation, kindness towards the weaker brother.

Demerits—it causes jealousy hatred and hence disunion among the people : checked the growth of civilization and national progress and prosperity : men became narrow minded and hence degradation : stops imitation . disables the people to meet common danger.

III.—Conclusion—It has a wonderful power of endurance. with the rise of Budhism it grew strong : inspite of arduous efforts of social reformers it still continues.

Caste is a social class whose honours and privileges are hereditary. It is a word which has originated from the Portugese *Casta*—race, and was applied by the Portugese, who became familiar with India, to the classes whose occupations, privileges and duties were hereditary. This term has been sometimes applied to the hereditary classes in Europe. The division into castes, when it appears in its typical form, comes to us from a period to which the light of history does not extend, but is very probable that wherever it exists it was originally founded on a difference of descent and in modes of living, and that the separate castes were originally separate races of people. It prevails principally in India where it has existed from the earliest times, and has become blended with the political condition of the people. The division into castes was entirely interwoven in the whole fabric of civil society in ancient India. The institution of caste is best known to us as it exists in India, where it is well known to have existed since perhaps 1500 or 2000 years before the birth of Christ, but its prejudices are very deep-rooted. It may be safely said that caste originated from the very migration of the Aryans into India, as there was considerable difference of colour. The tendency to stick

to one's own occupation is also a cause that led to the origin and development of the caste system in India, and also to religion which played a very important part in the early history of India. It is promulgated in the Hindu Shastras that the *Brahmins* or sacerdotal proceeded from the mouth of Brahma, the Creator; the *Kshattriyas* or military from his arm; the *Vaisyas* or mercantile from his thigh; and the *Sudras* or servile from his foot. The duties of reading and teaching the Vedas, and advising the kings and the princes were assigned to the Brahmins. The duties of fighting battles and defending the weak and the females were entrusted to the Kshattriyas, who were of a warlike nature. The Vaisyas were given to cultivate the lands and carry on trade. The duty of Sudras was to serve the Brahmins and Kshattriyas. The first three are regarded as being of a higher character than the fourth, rejoicing in the peculiar religious distinction of being "twice-born." This distinction is undoubtedly ethnical in its origin, the *twice-born* castes being descendants of the Aryan invaders and conquerors of the country, while the *once-born* are the representatives of the conquered. Caste, however, is a much more complicated thing than would be supposed in a short theme like this.

The divisions of the people into various castes had at first a very healthy effect. The caste introduced a sort of division of labour which, to a great extent, facilitated work and gave it the merit of excellence. This division of labour led to the formation and development of the caste system in India. History tells us that when the Aryans began to increase in numbers, and were too busy in settling down in India, this method was adopted to solve the way to get out of the difficulty, for one man could not attend to various works. The benefits of this system are many. It gave an impetus to the promotion of arts and helped the people to arrive at perfection in them. But there are various disadvantages, which arise out of this system. It causes jealousy and hatred and thereby tends to produce

disunion among the people. It checks the growth of civilization and national progress and prosperity. The views of the people become narrow, which bring about degradation.

In all other countries, we find there is caste in some form or other. But there is a society, and this society is constantly changing. There is a continual passing of people from one circle to another. There are instances where a tradesman grows up into a very wealthy man and then becomes a peer, and an outcast becomes a priest. Thus in society there is a continual flux.

With all its evils, it must be said that the power and endurance of the caste system are wonderful. At the time of the rise of Buddhism far from being abolished it became strong, and notwithstanding the continual political changes that have taken place in India, the organisation still exists, and it may be said confidently that in spite of the arduous efforts of social reformers it will continue as heretofore.

Female Education in India. Outlines

- I. Introduction—The subject has been talked of much but no definite conclusion has been as yet arrived at: the anglicized Indians advocate for higher education among women, the orthodox Indians are opposed to them: both are wrong and the right course lies in the mean.
- II. Body—As matter of fact woman should not be kept ignorant and illiterate. She is fully entitled to enlightenment; the difference lies in the nature of her education. None is superior to the other: each is complement to the other. Woman's constitution of sphere of work is quite different from that of man's two kinds of education: woman is kind and tender, helpmate of man and nurse of children; hence education is essential for her.

Her education—A woman should have physical training and exercise : freedom of heart and liberty of action : her knowledge should be accuracy of thought and understanding of nature : she should learn dignity, true grace and majestic calm, patience, forbearance and endurance : thus first her physical frame should be moulded, then her mind should be filled with all knowledge : she should study moral lessons of history, justice, sympathy and love : in short, the two instincts of a woman, instinct of love and the desire of power,—if these are rightly directed and thoroughly regulated will make her an ideal woman.

Disadvantages of higher education among women—Most of the women who work hard for higher education are subjected to continued illness and brain diseases : this is due to—(1) the climatic effect (2) the system of early marriage (3) poverty 4) pardah system • besides, a woman on the plea of education often neglects the household affairs and domestic duties, the ignorance of which renders her in awkward position when she is married : the cost of books and other luxurious expenses owing to higher education become a burden to her husband, parents and relatives : she can not soon give up her habits : hence the result is that constant feuds and internal quarrels between the husband and wife will break, the peace of household and destroy the charms of life : again as the woman has obtained higher education she holds secret correspondence with a man after her choice and runs away with him.

III. Conclusion—Women should neither learn higher education, nor should be kept in utter ignorance : learning should not at all be discouraged among them ; it is absolutely necessary for them as without it their knowledge is not widened, experiences not increased, idle superstitions and evil propensities are not shaken off : with their school education girls should be taught religious and moral instructions as well which will help them to enlarge their views and to know what is truth etc : these systematical

religious teachings produce permanent impressions upon the minds of the young girls. They should learn writing, knitting, spinning and embroidery etc: without a good knowledge they can not be devoted wives in weal and woe to their husbands and can not have full sympathy with higher aspirations of men.

The education of Indian women has been a burning question and a subject of much controversy amongst the enlightened men of the present time, but nothing has been as yet finally concluded. The anglicized Indians are in favour of imparting higher education among women and giving them the same rights and privileges as are enjoyed by men, while the orthodox Indians are against them and say that women must be kept unlettered and ignorant and that they must have nothing to do with the world outside their sphere of household duties and domestic affairs. Both are wrong and the course which may be expected to prove beneficial lies in the mean.

By closely examining the subject we find that it is certainly not right to talk of woman as man's attendant, deprived of all rights of education and liberty of action. As human being woman can by no argument be kept in ignorance. She is fully entitled to enlightenment. Knowledge is as much the privilege of woman as that of man; but the difference, of course, lies in the nature of education which is best fitted to woman, as she is generally timid, weak, kind and loving. Man, is on the other hand, naturally hardy strong, brave and enduring. It is therefore foolish to talk of the superiority of one sex to another. Each is complement to the other and supplies what the other lacks. Man is active, progressive and defensive, doer, creator, discoverer and defender. His intellect is for speculation and invention, his energy for adventure, for war and for conquest, wherever war is just, wherever conquest is necessary. But the woman's power is for rule, not for battle—and her intellect is not for invention, but for sweet ordering, arrangement and decision. She sees

the qualities of things, their charms and their places. Her great function is Praise: she enters into no contest but infallibly adjudges the crown of contest." Man works, earns money and supports his family and those dependent on him; woman is a guide, a light and a rest to her husband. She must be right, enduringly and incorruptibly good, instinctively and infallibly wise. But all these qualities cannot be obtained without a good education. Hence education is essential to women and it should be of that kind which develops these feminine and tender graces and makes them competent to bring up their children. The education will enable them to discharge every womanly duty rightly and to be competent to play the part of man's helpmate or better-half well. For an uneducated woman is always troublesome to her husband. She can not help him on any subject. The most responsible and hard duty for a woman is the healthy education of her children. A child's future life depends wholly on the method in which his mother trains him. The very moments of a man require training at the hands of their mothers, wives and sisters, to enable him to become worthy son of his country. The progress of the world will be slow or stagnant if men march forward and women lag behind. Life becomes charming and pleasant and its ways seem happy and agreeable where there are husband and wife true, sincere and mutually loving one another. And this can only be possible, if women too, like men are educated according to their capacity and power.

Woman should have physical training and exercise to confirm her health and perfect her beauty. She should have freedom of heart and to some extent liberty of action. She should acquire knowledge most suitable for her position, accuracy of thought, understanding of nature; she should learn the necessary principles of conduct and behaviour. She should learn to appreciate the beauties of nature and perceive the existence of God watching over all. She should learn dignity, true grace and majestic peace and the virtues of patience, forbearance, perseverance and endurance. "Thus, then," says Ruskin, "you

have first to mould her physical frame, and, then, as the strength she gains will permit you to fill and temper her mind with all knowledge and thoughts which tend to confirm its natural instincts of justice, and refine its natural tact of love." Again, she should study the moral lessons of history and learn justice, sympathy and love. In short, a woman need know only so much as will make her a suitable companion for her husband; for she may always help her husband by what she knows; however little it may be, but she teases and troubles him if she half knows or misknows it. The deep-rooted instincts in the heart of every woman, the instinct of love and the desire of power—if these are rightly directed and thoroughly regulated will make her an ideal woman.

But higher education among Indian women is disadvantageous to female life, because most of them who work hard for higher education, have been subjected to continued illness and so fell victim to brain diseases. This is so because, *firstly*, the climatic effect of India weakens the constitution of an Indian woman, and renders her unable to prosecute her studies further. *Secondly*, she is married in her early life even though she may be still a girl; and so after her marriage she becomes a mother of a child when she can not be expected to devote herself to books. *Thirdly*, India being a poor country there are no great chances of a woman's acquiring higher education at the expense of a large sum of money of her parents or guardians. *Fourthly*, there is a great *pardah* system strictly observed in India, and most of the people are conservatives who cling to the past customs and manners and who strongly raise their voices against the slightest innovation in the old system of female education. They always regard a change with distrust and advise that women should not be taught books which are strictly disallowed by their religion. Besides, a woman on the plea of education often neglects to learn the household affairs from her girlhood and being thus perfectly ignorant of domestic duties is placed, when married,

in a very awkward position having no experience of the world outside that of her books. She is interested in books, she has mixed with women of rich families and she has moved in refined and fashionable societies and hence she still keeps up the same habits and lives in a magnificent fashion, even though she is married, and thus she becomes a burden to her husband and relatives. Her mode of living being too expensive her husband can not afford so much money for her. His earnings are limited and his income is too little to meet her demands. Now, when he sees that his money which he has earned with the sweat of his brow, is being wasted or misused through sheer carelessness, he can not bear it any longer and the result is that the constant fondles and internal quarrels between her and her husband or between their relatives break the peace of household and mar the charms of happy and pleasant life. Again, as she has obtained higher education and as she is tired of living with her husband she sometimes holds a secret interchange of letters with a man after her own heart and in a good opportune time runs off secretly with him. These are, in brief, the evils of imparting higher education among women.

In short, women should neither be taught higher education for academical qualifications or distinctions, nor they should be kept in utter ignorance. Learning should not at all be discouraged among them. Education is absolutely necessary for them, without it their sphere of knowledge is not expanded, their idle superstitions and evil propensities are not shaken off. In schools along with the education which is imparted to girls there should be religious instruction and moral teachings which help them to enlarge their views and to know with an honest desire what is truth. Such instructions discipline their hearts and prompt them to cultivate conscience, to cherish noble thoughts and feelings, to worship the Creator and to keep temptations at check. These systematical religious teachings produce permanent impressions upon the minds of the young girls who learn good manners, good behavior

and natural love and sympathy. Girls should learn how to write well in their own vernacular, how to express their thoughts and feelings most clearly and correctly; they should know drawing, painting, knitting, weaving, spinning, embroidery, etc. They should be fully acquainted with all sorts of duties and works of the house. For when they grow young they will be married and will become wives enthroned in the hearts of their husbands. Their sacred knowledge they thus obtain in their girlhood will help them to initiate noble virtues in their sons which will make them objects of glory to their nation; to assist the poor, to sympathise with the needy in his distress, to comfort the sorrowful, to shed the light of kindness and love where formerly there was darkness and desolation. Without a good education, which must consist in the harmonious development of the mind as well as of the body, they could not be expected to have a full sympathy with the higher aspirations of men, much less to assist in the realisation of their noblest ideals, in short, to be their devoted companions in weal as well as in woe, in prosperity and in adversity, which is the duty of every woman.

Slavery in ancient, medieval and modern times.

Outlines.

- I Introduction—*How and when arose*—it arose not in Hunter state, not in Pastoral state, but in Agricultural or settled state when slaves were required to work in field or in handicrafts
- II. Body—*Slavery in the beginning a necessity*—primitive men worked only under compulsion, which produces industrious and hence hereditary habit: Thus enforced labour was necessary

Evils—injury to the slave—sense of personal dignity destroyed: to the master—loss of self-control, exposure of flattery; formation of bad habits and lowering of moral tone in domestic life: in ancient time ownership in slave was property.

Slavery in Greece—slaves employed in domestic service, agriculture, mines, commerce, ships and sometimes in battle-field: prisoners of war were taken into slavery.

In Rome—by stoppage of fresh conquests and some restrictions, there was a diminished supply of slaves from without: hence growth of free labour: Roman citizenship more widely extended certain laws of Christian emperors lessened slavery.

From slavery to serfdom or villenage in middle ages—a Roman colonus or cultivator, a free man in middle ages was in large states, attended by rural slaves on equal terms: the conditions practically becoming the same, the two classes intermarried and hence origin of villenage or serfdom from slavery.

Disappearance of it—serfdom a stepping stone to personal freedom: the serf in rural estates became gradually a free tenant and in towns and cities got no place: on the ecclesiastical estates they were liberated "for the love of God." Barons on their death-beds liberated serfs "for the benefit of their souls:" thus serfdom died out at last.

Slavery in Modern Times—the Negro was the only victim: they were kidnapped off the Guina Coast, placed under a master, regarded as a dumb animal and treated inhumanely: Spain was the first culprit as Bishop of Chiapa in 1517 induced Charles of Spain to import negroes.

Extension of slave-trade—Sir John Hawkins carried a large number of slaves to Spanish colonies in N. America: in 1620 a Dutch seaman brought in and sold negroes to tobacco planters of Virginia: in 1791 forty European factories for kidnapping and shipping negroes off African coast: in England centres of the trade were at London, Liverpool and Bristol.

Need of slaves—for labour in tropical fields where the white could not work.

Evil consequences—many slaves died on the voyage: proved unfavourable on population:

Public opinion in England—when trade came in to notice it was denounced by all the best minds!

Steps taken to abolish it—the founder of the society, George Fox, first raised voice against it in 1761 and the members expelled the slaves from their community: Slavery abolition Society formed in 1783: Quakers in America and Pennsylvania were centres of the movement: Clarks published (1786) a book on slavery and commerce of Human races: Wilberforce taught a legislative campaign in Parliament: other supporters of the cause devoted their time to abolish slavery. the act passed in 1772 pronounced every slave free in England: in 1804 importation of African negroes prohibited by royal proclamation: in 1811 slavetrading declared to be felony: final abolition in 1833: all slaves in British were emancipated by Act of Parliament in 1865 all slaves in U. S. were liberated.

Slavery arose not in the Hunter state, when men were savages and slew their male enemies or ate them. If there was any work to be done they made their wives do it. It arose not in Pastoral state, when men cared only to defend their flocks and lived on little else. It arose in the Agricultural or settled state, when slaves were wanted by the ruling or warrior class to work in the fields or in handicrafts.

To primitive men, labour is so repulse that they will not work except under compulsion. Compulsion gradually produces an industrious habit. Habit becomes second nature and second nature is hereditary. Thus voluntary labour eventually supersedes enforced labour.

Though a necessity at first, slavery is attended with many evils Injury to the slave himself i.e sense of personal dignity destroyed. Injury to the master—loss of self-control, exposure to flattery; familiarisation of the young with vice, lowering of the moral tone in domestic life.

In ancient communities which had made considerable advance in civilization, slavery was retained long after

the necessity ceased to exist. Ownership in slaves was property. Vested interests always find keen supporters, who block the way to reform.

In the warlike kingdom of Sparta in Greece the Helots were a caste of slaves, who did all the manual work. In the democratic state of Athens there were about 60,000 citizens against 200,000 slaves. Slaves were employed in domestic service, agriculture, mines, manufactures, commerce, ships, and sometimes the battlefield. There was constant warfare among the Grecian states and prisoners of war were taken into slavery.

By the restriction of the empire to certain fixed limits and the stoppage of fresh conquests, there was in Rome no opportunity of getting fresh slaves from without as heretofore. The diminished supply favoured the growth of free labour within the empire. Roman citizenship was more and more widely extended in all the provinces and among all classes: a Roman citizen could not be a slave. Laws passed by the Christian emperors undermined the foundation of slavery.

A Roman "*colonus*" (cultivator) was, in the earlier days of the Roman Empire, a freeman, who took land on lease and paid rent for it in money or in kind. In the fourth century the name was also given to a cultivator who, though personally free, was attached to the soil, which he transmitted to his descendants on the same conditions. He could not leave his land. In large estates it became the custom to settle rural slaves on the same terms as *coloni*. If the land were sold, the rural slave had to be sold with it. Thus the condition of *colonus* and slave became practically the same. When the two classes intermarried, no distinction was left. This was the origin of the serfdom or "villenage" which prevailed in the Middle Ages.

Serfdom was merely a stepping-stone to entire personal freedom. In towns and cities there was no place for the serf; any man could become a free labourer for hire.

On rural estates the serf became by degrees a free tenant; for the proprietor of the estate found he could get higher rent by allowing fresh comers to compete for his farms. On the ecclesiastical estates (which were very numerous) it was a common custom for serfs to be liberated "for the love of God." Barons on their death-beds sometimes liberated their serfs "for the benefit of their souls." Thus selfdom everywhere died out at last.

In ancient times white was enslaved to white. In modern time the African negro was the only victim. Modern slavery is the more discreditable, because the world was more advanced and negroes were more helpless. Negroes were kidnapped off the Guinea Coast, carried across the ocean into a new continent, placed under a master who, for his physical peculiarities, regarded him as not much better than a dumb animal, yet sometimes treated him a great deal worse.

Spain was the first culprit. In 1516 Las Casas, Bishop of Chiapa, visited Spain and induced Charles to allow the importation of negroes, who could bear the labour better. The king consented. This was the beginning of the trade in African Negroes. The Spanish islands first supplied were Hyti, Cuba, Jamaica, and Porto Rico. Las Casas bitterly repented of the advice he had given. But the die was cast, and the slave-trade extended. Black labour was wanted for the cultivation of rice, sugar, cotton, and tobacco in the hot settlements in North America. Sir John Hawkins, a daring sea man of Queen Elizabeth's reign, took large numbers of slaves to Spanish colonies, but none to English. In 1620 a Dutch seaman carrying a large cargo of blacks touched at James town in Virginia, and sold them to tobacco planters. This was the beginning of slavery in British America. The trade rapidly advanced. In 1791 the number of European factories for kidnapping and shipping negroes off the coast of Africa was forty—14 English, 3 French, 15 Dutch, 4 Portugese, 4 Danish. In England the centres of the trade were the ports of London, Liverpool, and Bristol.

The slaves were needed for tropical fields, where white men can not work. But this does not justify slavery. Many died on the voyage. Slavery proved unfavourable to population. Fresh importation needed to keep up the stock. As plantations extended, more slaves were wanted.

Slavery was scarcely noticed in England at first. It was known only to the slave merchants in the great ports. When the trade came into the notice (of the English people), it was denounced by all the best minds amongst poets, orators, lawyers and divines. But as the nation at large saw little of it, the nation as a whole was not easily roused.

The founder of the society, George Fox, was the first to raise his voice against the slave trade in 1761. In 1761 they expelled all slave owners from their community. A slavery abolition society was formed in 1783. Quakers in America were equally active. Pennsylvania (state founded by William Penn the Quaker) was the centre of the abolition movement. Clarkson published in 1786 a book on *Slavery and Commerce of the Human Species*. Wilberforce having read the book, undertook a legislative campaign in Parliament. Other supporters were Zachary Macaulay, father of Lord Macaulay, and formerly governor of Sierra Leone, an African home of negroes; Buxton, a distinguished philanthropist, who devoted his life to the improvement of prisons and the abolition of slavery. Cowper assisted the movement by his poetry. As usual, vested interests blocked the way.

The Act passed in 1772 pronounced every slave free as soon as he landed in England. In 1804 the importation of African negroes into English colonies was prohibited by royal proclamation. In 1811 slave trading was declared to be felony: the Act was carried in Parliament by Mr. (afterwards Lord) Brougham. In 1833 all slaves throughout the British empire were emancipated by Act of Parliament. The planters received many millions from Parliament as compensation. Long before 1883 the United States had separated from the mother country; otherwise slavery should have ceased there also. But the

planters in the Southern States stuck to it. The question was made the subject of a four years' war between the Northern and the Southern States, which, in 1865, ended with the emancipation of all slaves in the Union. Longfellow's poetry had been as eloquent in America against slavery as Cowper's in England.

Nesfield: *Senior Course of English Composition*

Photography.

Outlines.

- I. **Introduction**—*Derivation of the word*.—it is derived from the Greek *photos*, light, and *grapho*, I write: hence the art of representations of scenes and objects on films.
- II. **Body**—*Its origin*:—Fabricius in 1556 saw colourless silver ore darkened by light: in 1568 Giambattista of Padua invented camera obscura: in 1777 Scheele, a Swedish chemist investigated the action of light on chloride of silver. Ritter, Seebeck, and Wollaston made further advances in the action of light on silver salts. Thomas Wedgwood first published an account of a complete photographic process. M. Niepce produced a camera giving a permanent image.
- Styles**—(1) the daguerreotype (2) the calotype (3) the Collodine and (4) the gelatine. Cinematograph, among the latest developments of photography, is most prominent and important: lenses have been much improved.
- III. **Advantages**—it is very useful in depicting landscape and natural scenery, production of portraits and preserving of records of ancient monuments: photographs are most celebrated works of arts, painting or sculpture: important in every department of work and branch of knowledge: they are accurate givers of records of customs, incidents, now obsolete: their

great value is in surgery : their wonderful application is that heavenly bodies which men have never seen, by means of telescope not only their form but their spectra, all can be recorded on the photographic plate : in short, the advantages of photography are becoming daily more manifest, whether from an artistic, social, or educational point of view.

The word photography is derived from the Greek *phōs*, *photos*, light ; and *grapho*, I write. Hence, it is the art of obtaining representations of scenes and objects on sensitive films by the action of light passing through a lens.

In the year 1556, the alchemist Fabricius observed that the colourless silver ore called 'horn silver' (silver chloride) was darkened to a violet colour by the action of light. Thirteen years later, *i. e.*, in 1568 Giambattista della Porta of Padua invented the camera obscura. These two discoveries were the small beginnings from which modern photography has grown, and these were the progenitors of the dry plate and the camera of to-day. In 1777, the eminent Swedish chemist Scheele made a careful scientific investigation of the action of light on chloride of silver. His important observation was that the rays from the violet end of the spectrum most quickly darkened the chloride of silver, and that the action of light decomposed it, causing the formation of metallic silver and the liberation of chlorine. Further advances in the action of light on silver salts were made by Ritter, Seebeck, and Wollaston.

The credit of being the first to publish an account of a complete photographic process belongs to Thomas Wedgwood, whose researches were posthumously tabulated by Sir Humphrey Davy and published in the journal of the Royal Institution in 1802. Wedgwood used white paper or leather moistened with a solution of silver nitrate which was placed beneath the painting on glass to be copied, and exposed to sun's rays. The next step was taken by M. Niepce, who produced a camera used in com-

bination with a sensitive plate, giving an image which was permanent. In 1829, M. Niepce disclosed his process, which he called 'Heliographie' to M. Daguerre, a French scene painter, with whom he entered into a partnership. M. Daguerre has received much credit for the process called after his name, but it is just to the memory of M. Niepce that, prior to his partnership, he made use of two of the most important features of the process, namely, the polished silver plate, and iodine vapour. Niepce made his photograph in bitumen on the silver plate and blackened the portions of the plate where bare silver was left exposed, which corresponded to the deeper shades of the original, by exposing the plate to the fumes of iodine. In January 1839, a paper read before the Royal Society in "Photogenic Drawing" was published. This was the first of the photographic processes invented by Fox Talbot. This process was invented in 1834, and was substantially the same as Wedgwood's, though more rapid; it consisted in making prints of leaves, ferns, &c., pressed in contact with paper which had been prepared by soaking in weak salt and water, sensitized by brushing over it a 12-per-cent solution of silver nitrate in water, and then dried.

It would be impossible in a short essay like this to give a detailed account of the various photographic processes, which are both numerous and continually receiving modifications and improvements. It is also impossible to detail the various improvements and developments during the nineteenth century. There are four principal and best known styles—the daguerreotype, the calotype or talbotype, the collodine, and the gelatine or modern dry-plate process

Experiments in photo-lithography had been made by Asser of Amsterdam in 1859, and by Osborne of Melbourne in 1860, but credit of introducing a satisfactory process of photo-lithography must be given to Col. Sir H. James, R. E., F. R. S., and Captain de Courcy Scott, R. E.

Among the latest developments of photography, the "Cinametograph," for the production of so called 'living pictures' takes a prominent place. It is difficult to over-estimate the importance of a photographic record of historical functions, which will not only enable future generations to see the portraits of celebrities at some critical moment, but which will make it possible to reproduce the action of the whole function, the prancing of horses, the glitter of swords, the waving of hats and handkerchiefs, the gracious bearing of the sovereign, and the thousand-and-one incidents in the same.

For rapid surveying, where lack of time or other causes prevent the use of ordinary surveying instruments, the photo-theodolite is invaluable.

Lenses have been much improved since the introduction of "Jena" glass in 1885. By the use of tele-photo lens of Dallmeyer one is enabled to obtain enlarged images of distant objects.

The advantages of photography are becoming daily more manifest, whether we consider it in an artistic, social, or educational point of view. Its widest and most popular range of usefulness is in the production of portraits, the depicting of landscapes and natural scenes, and in preserving records of ancient buildings and monuments. Photographs of the most celebrated works of art, whether in painting or sculpture, may now be multiplied indefinitely; and in the case of statuary, when taken binocularly and viewed through the stereoscope, may be studied as if the originals were present. In all the departments of science this art has become an important auxiliary; the zoologist, the botanist, the astronomer, the architect, and the engineer find its aid invaluable. It gives accurate records of customs that grow obsolete, of great events, and national celebrations. By its aid we can have the photographs of our dear and near relatives and friends who either cannot be with us or have departed from among us. Its value in surgery is also important. It gives pleasant souvenir of places

visited or with which there may be some sentimental association. The most wonderful and sublime of its applications is the photography of the heavenly bodies. Not to mention the beautiful photographs that astronomers have obtained of the sun, moon, and nearer planets; there is the great photographic map of the heavens, which reveals to us myriads of stars that the human eye has never seen, and which by the aid of the most powerful telescope can never be seen; but the feeble rays from the sun in the remotest immensities of space, though insufficient to affect our organs of sight, can, by lapse of hours, be made to record on the sensitive photographic plate not only their form, but their spectra, which denotes their composition

Moral Education Outlines

- I. **Introduction**—Moral education can be better given by parents at home, than school masters and College professors: parents guide their children by precept and example
- II. **Home influence**—Children are keen observers and quick detectors of the defects and foibles in man's characters they can find out any inconsistency between the words and deeds of their elders. they notice the deceit or falsehood of their parents how ever secretly they may do them. hence parents should act upto the moral precepts that they inculcate upon their children: the parents should select carefully the associates of their own age who will not teach them bad habits: servants in rich house should not exert evil influence in the children's moral character: bad servants teach them deceit, disobedience and treachery, rudeness and wickedness: a father can appeal his filial love to get moral rules obeyed by his son.

III. School influence—a teacher difficultly gains affection of his pupils: he appears to them a task-master and enemy: he finds little time to teach them friendly advice. formal lessons in morality given in schools or colleges are less effective than moral sentences in copy-books: in England students learn moral lessons in weakly sermons on Sundays. Indian teachers can teach such by personal examples they should enable students to see the evil effects following from disobedience of moral rules.

Moral education can be given better by parents at home, than by school-masters and professors in schools and colleges. Parents have numberless opportunities of guiding their children by precept and example, opportunities denied to the teacher, who generally meets his pupils in large classes, and seldom has the means of becoming intimately acquainted with their characters and faults, other than intellectual fault, to which each of them is particularly prone. The first point of importance to notice with regard to moral instruction is that in the word of the proverb, example is better than precept. This is too often forgotten by parents, especially in the case of young children. Many parents are emphatic in inculcating truthfulness, but, on every slight occasion think it advisable to escape the importunity or curiosity of children by deception, if not by actual falsehood. They fondly hope that the deceit will pass unnoticed; but children are keener observers than they are generally supposed to be, and very quick to detect any discrepancy between preaching and practice on the part of their elders. It is therefore imperative that parents in all cases should themselves act up to the moral precepts that they inculcate upon their children. Another important point in the home training of children is careful selection of associates of their own age who will not teach them bad habits. For the same reason, especially in rich houses, great care must be taken that the servants do not exert an evil influence on their moral character. Bad servants teach a child to be deceitful and disobedient by secretly

helping him to enjoy forbidden pleasures, which of course they warn him he must on no account mention to his parents. They may also render a child rude and overbearing by servile submission to his caprices and bad temper. If we now pass from home to school life, we see that the first great disadvantage that the schoolmaster labours under is that it is very difficult for him to gain the affections of his pupils. A father can generally appeal to filial love as an inducement towards obeying the moral rules he prescribes. But a school-master appears to boys in the position of a task-master, and is too often without reason regarded by them as their natural enemy, particularly by those whom he has to punish for idleness or other faults, that is, the very boys who stand most in need of moral instruction. Even when a schoolmaster has got over this hostile feeling, he finds that the large amount of daily teaching expected from him leaves him little leisure to give his pupils friendly advice in the intervals between lessons. It has been proposed in India that formal lessons in morality should be given in schools and colleges. But it is to be feared that lessons so delivered from the schoolmaster's desk or the professor's chair would produce little more effect than is obtained by the writing of moral sentences in copy-books. In the great public schools of England the masters have opportunity of delivering moral lessons under more favourable conditions, when they preach the weekly sermon on Sunday in the sacred precincts of the school chapel. The Indian teacher has no such opportunity of using his eloquence in guiding the members of his school towards moral enthusiasm. Yet he can do much by the power of personal example and creating in the minds of his pupils admiration for the great English writers, who in prose or verse give expression to the highest moral thoughts, in addition to this, all intellectual education is in proportion to its success a powerful deterrent from vice, as it enables us to see more clearly the evil effects that follow from disobedience to moral rules — Macmillan: *Simple Essays*.

The Evils of Early Marriage Outlines.

I. Introduction—

What is marriage?—it is the sacred union of two persons both in mind and in soul.

- II. Body—When should persons be married?—persons should marry only when they are capable of fully understanding the duties of married life : when they are mature in mind and body.

Where are such rules observed?—in European countries where early marriage is unknown the couple is married when fully grown up.

Where is early marriage confined and with what evil effects?—early marriage is a rule in India : it causes parents and their children to be weak and shortlived : the mutual love between the couple does not get deeprooted : the boy gets his prospects blighted and is beset with worries and troubles of married life : his mind is occupied with daily bread and support of his children : he can not divert thoughts to other matters besides domestic affairs : hence life of miseries and anxieties is ended only with death : the young girl is bound to share the same fate : she owing to her inexperience in household duties and in bringing up of her children—the two duties most essential for a woman—drags on life of miseries and constant quarrels and fends with her husband and his relatives : her ignorance in nursing sometimes causes death of her child : she is not independent and remains submissive all the life long : her marriage depends upon the sweet will and mercy of her relatives or guardians which is harmful in after life.

Did it exist in ancient India?—in Vedic period girls were married at mature age : hence women shone bright with the light of knowledge.

III Conclusion—it is now very satisfactory to observe that educated classes try to remove the evils of early marriage. this tendency may be in course of time a thing of the past, owing to the exorbitant demands of the parents of the bridegroom, increasing expenses of family life and on account of the growing poverty of the people. peace and happiness to India will come when this system is wiped out

Marriage, in its true sense, is the sacred union of two persons both in mind and soul. Persons should therefore marry only when they are capable of fully understanding the duties of married life and when they are mature both in mind and body. This is really the case in European countries, where early marriage is unknown. This system of early marriage has been in existence in India for centuries and so the evils following it are too well known.

In India the early marriage is a rule, and boys and girls are married before the former have left their books and the latter their dolls and toys. Early union and early maternity and paternity causes our women to be weak, men to be emaciated and the children to be shortlived, because the natural and healthy growth of their bodily faculties being not fully developed the mutual love and affection between the couple is not deeprooted like that of men of mature age. The children of immature parents are bound to be weak, and the society composed of these is a body of confirmed weaklings. By early marriage the prospects of the boy are sure to be blighted, for even before he comes to attain the natural growth of his bodily frame he finds himself beset with the worries and troubles of married life which doom him to misery. His mind is then occupied with the only thought of how to earn money for the support of his wife, his new born children and for the happiness and comfort of his family. He is not yet a practical man of the world and a self supporter. He can not continue his education as diligently and with as due devotion as he used to do before: he

has no more time to divert his thoughts and energies towards the national progress or towards subjects other than the one which concerns him most, the upkeep of children and the support of his family etc. Thus he leads a life of constant requirement, awful woe, anxieties and perfect miseries and these kinds of pecuniary troubles continue and are ended only with death.

Again, the troubles and anxieties which a young girl has to undergo just after her child-birth, are also very great. She is quite raw in domestic affairs, inexperienced in household duties, and so besides the constant fends and quarrels between her relatives and her husband, she owing to her ignorance of nursing, sometimes causes the death of her child and ruins her future hopes and bright prospects. Her life becomes dull and she drags on miserable existence in the world. She has to discharge two duties as a nurse to the child and as a mistress of the house. She is doomed to suffer all such troubles and calamities at the time when she is herself a child and when she is expected to enjoy her childish pleasure for some time more. But what can she do. She, a poor creature, has no hand in this marriage alliance which is entirely performed by her parents or guardians without her least interference. She is regarded as dumb and deaf having no voice to raise against the despotic authority of those who are dear and near her. What a miserable life does she lead after her marriage.

In ancient India such was not the state of affairs. In the Vedic age, girls were married at a very mature age. Researches also go to prove that even families remained unmarried, if they chose to do. This was also the period of India's greatest glory and highest civilization. This was the period which produced a group of women that shone bright with the light of knowledge. Another great evil of early marriage of girls is India's large number of girl widows who, on account of hard and fast defective rules, lead a barren life for the rest of her life in seclusion or solitary cell like a criminal.

It is however very satisfactory to observe that for a few years past there has been an awakening among the educated classes against the evils of early marriage. Educated young men of the present day refuse to be chained down to girl wives. This tendency coupled with other contributory causes, such as the exorbitant demands of the parents of the bridegroom, the increasing expenses of family life, the growing poverty of the people, may in course of time, make early marriage, a thing of the past. Happy will be the state of India when such a reform would take a firm footing and the system of early marriage entirely wiped out of the country.

The Cabinet Outlines.

- I. Introduction—*Definition of the word*—it is a collective term, applied to some members of the Privy Council called the ministers: their number is between 11 and 20
- II Body—1. *Its constitution*—
 - (1) *The First Lord of the Treasury*, usually the Prime Minister or Premier, the responsible head of the cabinet whose resignation for public reasons, is generally followed by that of others
 - (2) *The Chancellor of the Exchequer*, the responsible head for the revenue matters.
 - (3) *The Secretaries of State* (India, War, Foreign, Colonial and Home)
 - (4) *The First Lord of the Admiralty*.
 - (5) *The Lord High Chancellor* (Superintendent of the administration of Law)
- 2 *Formation of the Cabinet and its further history* :—in 1693 the 1st Cabinet was formed: the revolution of 1688 transferred it from James to William and Mary: hence the Government was transferred from

the King to House of Commons: since 1689 the House of Commons became supreme power in the state: between the king and his ministers there was a constant friction: among the ministers too there was no cohesion and common political interest: hence abuses crept in the department: Lord Sunderland advised the king to choose ministers of one strongest party of the House who formed a Whig ministry: this system still exists. strength of ministry was divided between both Houses of Parliament: both chambers were adequately represented in the Cabinet.

- 3 *Power of the Cabinet*—the representatives from the House of Commons go to office after 7 years: the Cabinet can dissolve the Parliament at any time: opposition of the majority of the newly-elected members can stop the Cabinet: the choice of Premier rests with the king.

Sovereign's Power—he has very little choice: he does not preside at a meeting of the Cabinet: this is peculiar to England.

- III *Conclusion*—the country, contrary to the rule, bears nothing definite about differences of opinion amongst the Cabinet members which are decided by majority of votes: the decision is defended in the public: a decided difference of opinion is publicly known by the resignation of any member of the Cabinet hence the parliamentary government has become more successful in England than in other countries.

The term "Cabinet" is applied collectively to those members of the Privy Council who in the name of the sovereign direct the government of the country, and for all acts done in the name of the Crown are held responsible to the nation speaking through its representatives in Parliament. The men who compose the cabinet are called the Ministers or the Ministry. The number of the cabi

is not fixed : it rarely amounts to twenty, but can hardly be less than eleven. A small cabinet is usually preferred to one that is large and unwieldy. The chief members are the first Lord of the Treasury (who, as custodian of the national revenue, is usually, but no necessarily Prime Minister), the Chancellor of the Exchequer (who lays the annual budget before the House and is answerable for the realisation of the revenue), the five Secretaries of State (India, War, Foreign, Colonial, and Home), the first Lord of the Admiralty, and the Lord High Chancellor, who superintends the administration of the law. The Prime Minister, or Premier as he is also called, is the responsible head of the cabinet as a whole. If he resigns on some great political question, the rest of the cabinet resigns with him. But if he resigns for some private reason, as old age or sickness or any other personal cause, he may, with the consent of the sovereign, hand over the premiership to some colleague in the cabinet, as when Gladstone, after the general election of 1892, which resulted in his return to office, withdrew shortly afterwards from political life on account of old age, and transferred the premiership to Lord Roseberry. Another example was furnished in July 1902, when Lord Salisbury for a similar reason transferred, with the consent of the sovereign, the premiership to Balfour.

It was in the year 1693, the fourth of the reign of William III, that the first cabinet was formed and the cabinet system established. In outer seeming, the Revolution of 1688 had merely transferred the sovereignty from James to William and Mary. In actual fact it had given a powerful and decisive impulse to the great constitutional principle, by which the Government of the country was transferred from the King to the House of Commons. From the time when the Bill of Rights (A. D. 1689) invested the Lower House with the sole right of taxing the nation, and when the House itself adopted the practice of granting none but annual supplies,

the House of Commons became the supreme power in the State. But, however, powerful the will of the House might be, it had no means of bringing its will directly to bear upon the conduct of public affairs. The ministers, who had charge of the Government were not the servants of Parliament, but of the Crown. It was from the king that they received direction, and to the king they held themselves responsible. Hence between the king and his ministers on the one hand, and the Commons, who voted the supplies, on the other, there was continual friction. Neither was satisfied with the other, and neither understood the other. Apart from this there was another very serious difficulty. Among the ministers themselves, selected as they were by the king from any party or faction in the State, there was no cohesion, no unanimity, no sense of a common policy or common political interests. Each was a servant of the king, and each was separately appointed or might be separately dismissed by the king. No minister was required to consult any other or show any deference to his opinions or judgment. Consequently in almost every department of the State there was jarring and discord. Out of these difficulties a way was at length hit upon by Lord Sunderland. This shrewd, but unscrupulous, peer stole back into political life, from which he had been excluded in the former reign, and caught the king's ear by teaching him that to give unity and efficiency to his Government he must call to his councils men of *one party only* and choose his ministers exclusively from that party which was *strongest* in the House for the time being. The king saw the point of this advice and acted upon the suggestion by at once forming a Whig ministry. Sunderland's plan has remained in force since, and thus parliamentary government by means of party was established.

The strength of the ministry is divided between both Houses of Parliament. It is considered an essential point in the constitution of this kingdom that both chambers shall be adequately represented in the cabinet. Those members who administer the spending departments or

have any connection with the revenue should, if possible, be members of the Lower House, which votes the annual supplies. Hence the Prime Minister (who is usually, though not necessarily, the First Lord of the Treasury) generally belongs to the House of Commons rather than to the House of Lords. The rule applies still more closely to the Chancellor of the Exchequer, the First Lord of the Admiralty, and the Secretary of State for War.

The representatives of whom the House of Commons is composed go out of office at the end of every seven years, when any member may either retire from political life or offer himself for re-election. But the cabinet has the power (which originally belonged to the crown) of dissolving the Parliament at any time before the expiry of the seven years. The power of the cabinet to dissolve Parliament is one of the most valuable privileges that it possesses; for its liability to be dissolved at the will of the sovereign was, as history shows, always at weak point in the struggle for independence. The dissolving of Parliament is an appeal made by the cabinet to the nation for the continuance of the nation's confidence. If the majority of the newly elected members are of a political party opposed to that of the existing cabinet, the cabinet cannot long continue in office, and a new ministry has to be formed. It rests with the sovereign to nominate the statesman whom he considers most fit to form a new cabinet, and to accept or reject any individual whom the Premier-elect may propose for a place in the new ministry. Practically, however, the sovereign has very little choice.

The sovereign never presides at a meeting of the cabinet. His absence from such meetings has been so long established in practice that it has become a constitutional principle which cannot now be infringed; but, like many other political usages of this country, it came into existence by an accident. King William and Queen Anne always presided at weekly cabinet councils. But when the Hanoverian princes, who knew no English, ascended the throne, they could not have understood the debates, and

so they kept out of the way. When George III. mounted the throne, the privacy of the cabinet was too well established to be set aside, nor has the principle ever been challenged since. In no country except England has this practice come into force, and perhaps this is one reason why in most other countries parliamentary government has been less successful than ours.

Though the cabinet must show a united front both to the nation and to Parliament, yet amongst intelligent and highly cultivated men, such as those of whom the cabinet is composed, differences of opinion must sometimes occur. The country, however, hears nothing definite about such differences, and, generally speaking, it hears nothing at all. If differences exist, they are decided by the majority of votes in the cabinet meetings, where arguments can be discussed on either side of a question with greater facility and better temper than in public debate. The vote once having been taken and the question decided, every member of the cabinet, whatever his private conviction may be, becomes equally responsible for the decision and is equally bound to support and defend it in public. It is a matter of honour among all the members that, if any difference existed, no one shall divulge what the point of difference was or the names of members who held one side of the question as against the other. A decided difference of opinion cannot be persisted in or publicly expressed by any member without his withdrawing from the cabinet, as when Gladstone quitted Sir Robert Peel's administration upon the proposal to endow Maynooth, or when Mr. Chamberlain on 15 March 1886 quitted Mr. Gladstone's administration on the proposal to set up a separate parliament in Ireland.—Nesfield · *Senior Course of English Composition.*

Novel-Reading Outlines.

Introduction—it is the reading of books of fiction : it is good or bad according to circumstances : licentious novels produce injurious effects excessive indulgence in reading novels is great waste of time and hinderence to educational progress.

Disadvantages—novels powerfully absorb our interest and require long time during which we omit to perform the ordinary duties of life . a student who reads novels immoderately neglects his lesson and learns idle habits : his brain is exhausted and his passions are excited.

Advantages—historical novels like those of Scott give deep impression on the mind ; modern novels give an insight into social life in Europe and America . novels teach keen observation of nature, of characters and faithful copies of real life : greatest novels present high ideals of character and teach us love and sympathy with fellow brethren : they inspire high thoughts and noble resolves : in short novels are the wisest moral philosopher, the most eloquent preacher and the most persuasive didactic poet.

Generally speaking the practice of novel reading is good or bad according to circumstances. There is indeed a class of licentious novels, the reading of which can only produce injurious effects. But leaving these out of consideration, we may say that excessive indulgence in the reading of novels is a great waste of time, while a moderate enjoyment of such works may be a good way of pleasantly and profitably whiling away a few of our leisure hours. That excessive indulgence even in good novels may seriously interfere with educational progress will be apparent if we consider for a moment the distinguishing characteristics of novels in general, and of good novels in particular. Novels are fictitious stories intended to give pleasure to

the reader by the interesting nature of the events narrated, and of the characters who take part in the action. Those novels are generally considered best which most powerfully absorb our interest, so that we can scarcely lay aside the book until we have read it right through from the beginning to the end. To do this may take five or six hours, during which we are to a large extent blind and deaf to all that is going on around us, and omit to perform the ordinary duties of life. The student who reads a novel, when he ought to be working, not only neglects to learn his lesson, but at the same time learns idle habits. Nor is his case much better if he devotes most of his legitimate leisure hours to reading fiction. The interest of many novels is so intense that it exhausts the brain even more than study. After an hour or two of recreation in the open air we return to our studies refreshed and vigorous: after the same time devoted to an exciting work of fiction we are not much more capable of brain work than we should have been if we had gone on studying continuously without any interval. These remarks, however, only apply to immoderate novel-reading. This relaxation, when confined to strictly limited spaces of time, may agreeably vary the monotony of our daily lives. In order that we may not become the slaves of the novels that interest us, we should carefully train ourselves in self-control, so that we may lay them aside without hesitation as soon as we know that we have read as much as is good for us. With this restriction it is possible to derive much benefit from good works of fiction. Historical novels, like those of Sir Walter Scott, give us brilliant pictures of history, which from their vividness make a far deeper impression than the duller pages of historical text-books. Novels of modern life give the Indian student such an insight into social life in Europe and America as he cannot possibly obtain from any other source. All good novelists are keen observers of character, and communicate some of their knowledge of men and women to their readers. The stories they tell are faithful copies of real life, and so enable us to derive from them,

without the danger involved in personal experience, much valuable knowledge of the world, which may protect us against temptations to folly and vice. Last and most important of all is the consideration that the greatest novels place before us high ideals of character, whom through the author's skill we learn to admire and love as if they were real human beings. Thus they are often far more efficacious in inspiring high thoughts, and noble resolves than the most eloquent preacher, the wisest moral philosopher, or the most persuasive diadactic poet.—Macmillan : *Simple Essays*.

News-paper : its management, origin, development and its influence.

I **Introduction**—*Definition of the word*—Newspaper is a paper which gives news : but in the present day besides imparting news it gives advice, criticism, praise or blame : it is the organ of public opinion on local, provincial, national and foreign news : it criticises the administrative measures of government and contains all kinds of advertisements and subjects—social, political, legal, industrial, scientific and literary.

II **Body** :—*Management*—For each paper are—an editor, several sub-editors, some reporters, a regular staff of compositors, some readers, reading boys, a staff of clerks, a master printer, porter and a manager of the press. In some great papers are leader-writers to write specially for the press, and the special correspondents : now in a paper is telegraphic matter supplied by the great news agency. Hence newspapers are regarded as fourth estate of the realm :

Origin and development—it owes its origin to Germany and Italy : in latter half of the 15th century just

after the invention of printing, appeared small sheets in Augsburg, Vienna and Nuresberg : first regular paper, a monthly Government paper from Venice : first paper in England started in the reign of Queen Elizabeth : *Diurnal Occurrences* was published in 1641 : then the *London Gazette* issued in 1665 : the *Daily Courant*, the first London daily paper (1709) : Later on the *Review*, the *Tatler* and the *Spectator*. In 1712 tax of a half-penny was levied on every newspaper . it gradually increased until in 1815 to 4 pence: in 1836 it was reduced to one penny and finally paper duty abolished and hence number and circulation of papers increased : weekly and daily papers became common in United Kingdom now are 2350 papers first paper in America started in 1590 ; first in France in 1631 . first in Germany in 1615 and first in India in 1780 : in U. S. at a recent date were 2220 daily and 13,000 weekly papers.

The influence of Newspapers :—

Newspaper's wrong use.—the press is an evil, when its authority takes bribe to support a bad cause : when makes personal attacks out of malice or jealousy : gives out false or unfounded news to ensure large sale : publishes repulsive details of cruelty or vice : stirs up blood between the high and low, between classes and nations : publishes fraudulent advertisements.

A check upon one another.—Newspapers themselves remedy the mischief by means of competition which provokes comparison, the less accurate and honest papers lose credit with readers : hence formation of healthy public opinion.

A cheap daily press is a popular educator—a free press in a free country supplements the educational machinery provided by the government for benefit of the nation at the cost of 1 or $\frac{1}{2}$ of a penny : a work-

ing man without it would have forgotten the elementary knowledge of school.

It qualifies man for citizenship—Newspaper engenders in the working man's mind his right as citizen : two electoral bodies in England—House of commons and local body—where the representatives of the poor are sent to uphold their cause : this can only be done by means of newspapers : a healthy public opinion and civic rights are stimulated and sustained by a daily newspaper

A free press is a champion of political freedom:—the vitality, confidence and influence of a daily paper depends upon its absolute freedom : hence a press in self-defence is champion of political freedom in England. the press besides fighting for its own freedom always fought for the liberties of the nation. now it enjoys in England perfect freedom for about a century.

It fosters a sense of brotherhood within the nation:—Newspaper binds together in sympathy different sections of a nation with great causes and noble ideals : great discoveries and inventions are announced in the press and thus are known to millions : purity of justice is maintained by the reports of proceedings in law courts : no misuse of power and justice can long remain undetected or unredressed : all great questions and legislation are discussed, while in progress, from every point of view : all the best daily books are received and criticised in daily or weekly press.

It fosters brotherhood with other nations.—Newspaper teaches a nation to understand other nations and so to furnish a link by the ties of common hopes and common ideals with all nations : it produces ideas that are lasting : unlike books every one can read it : the ideas of universal brotherhood of man is largely due to influence of newspapers.

In the literal sense a newspaper is a paper which furnishes us with news or which makes a record of daily events. But newspapers of the present day, besides of giving news, give advice, accord praise, or blame, and criticise the administrative measures of Government and in several other ways go far beyond their original functions. Newspapers are the organs of public opinion on local, provincial, national and foreign news, and contain all kinds of subjects—social, political, legal, industrial, scientific and literary. They contain all kinds of advertisements for the sale of goods or any thing required by a person.

Let us now see how the management of a newspaper is carried on. Employed upon each paper there are an editor and several sub-editors; in most cases a certain number of reporters are engaged, a regular staff of compositors in the printing-office; a number of readers, who correct the proofs as they come from the compositors; reading boys, whose duty is to read the copy aloud whilst the reader makes his corrections; a master printer; and a certain number of men and boys, who attend to the printing machine and take off the papers as they fall from the cylinders; a staff of clerks who receive the advertisements and keep accounts; porters, men and boys, &c.; and a manager of the press. An editor or a sub-editor may or may not write articles for his own paper, or he may only write occasionally, and receive special remuneration for what he contributes. On the great papers the leading articles are now mostly written by a special staff of gentlemen engaged as leader-writers, who, while writing anonymously for the press, may possess names prominent in some other department of literature. The special correspondent is now also an important member of the staff of certain papers. Beside what is supplied by its own regular reporters and caterer for news, a paper now receives a mass of telegraphic matter, supplied by the great news agency specially established. Hence, newspapers as a political force form the fourth estate of the realm.

The origin of the newspapers is to be referred to Germany and Italy. In the latter half of the fifteenth century, immediately after the invention of printing, small sheets, usually in the epistolary form, appeared in Augsburg, Vienna, Ratisbon, and Nurnberg.

The first regular paper was a monthly (written) Government paper started from Venice, and in the reign of Queen Elizabeth, Lord Balleign, her first minister, issued the first newspaper *Diurnal Occurrences* published in November 1641 containing a report of the proceedings in Parliament. In Cromwell's time the principal journals were the *Mercurious Politicus* and the *Public Intelligencer*, which were ultimately incorporated into the *London Gazette*, the first number of which was issued on the 7th of November 1665. It has since been uninterruptedly published twice a week for more than two centuries. The first daily paper was published in 1709 under the name of the *Daily Courant*. About the same time Defoe's celebrated journal '*The Review*' appeared. *The Tatler* was first issued in 1709, and *The Spectator* in 1771.

Among the journals of the 18th century, we notice the *Public Advertiser*, *The Morning Chronicle*, *The Morning Post* and *The Times*. In 1712 a tax of a half-penny per sheet on every newspaper larger than a sheet was levied, this gradually increased until in 1815 it reached four pence. In 1836 it was reduced to one penny, and was finally abolished in 1855. In 1869 the paper duty was abolished. The repeal of these at once gave a great impetus to this branch of literature. Not only did the number increase, but the circulation extended and prices lowered. Penny weekly and penny daily papers soon became quite common; and even half-penny papers are now very common. In the United Kingdom there are at present about 1660 daily and other newspapers published in London, and about 2350 in the United Kingdom. No country possesses so many newspapers as the United States of America. The first paper was published at Boston in 1690, but was

suppressed, and it was not till 1704 that the first regularly established American newspaper was started. At a recent date it has been found that there were 2220 dailies and 13,000 weeklies. The first newspaper in France was started in 1631, and at present there are about 1300 newspapers in Paris alone, of which 60 are daily political organs. The first newspaper in Germany was started in 1615. The first Indian newspaper in the English language appeared in Bengal in 1780. The Missionaries of Serampore started the first Vernacular newspaper in Bengal, called *Samachar Darpan*.

The following essay is taken from Nesfield's Senior course of English Composition :—

The Influence of Newspapers.

There is nothing under the sun but has its evil side,—its powers of mischief when a wrong use is made of it. Newspapers are no exception. The press is an evil, when those who are responsible for its management take bribes to support a bad cause, or to palliate public or private misdeeds. It is an evil, when it lends its columns to attacking individuals from motives of personal malice, or from race-jealousy ; when it gives out false or unsupported news as true to ensure a large and ready sale ; when it panders to a morbid taste by publishing repulsive details of cruelty or vice ; when it stirs up bad blood between one class and another, between employers and employed or between nations that might be friendly, when it is used, as it sometimes is, without the knowledge of editors, for publishing fraudulent advertisements or laying traps to catch the unwary.

There are many ways then in which the press, if it is dishonestly or incautiously managed, can be productive of mischief. But the remedy for such mischief is to a large extent supplied by newspapers themselves. They are a constant check upon one another : for they cannot get rid of competition, and competition provokes comparison.

When the public has to decide between conflicting views or contradictory statements, the paper which has proved to be inferior is its rival in accuracy of statement, or in honesty of intentions, loses credit with its readers and does injury to itself. In this way a healthy public opinion is formed. In the editing of newspapers, as in everything else, truth and honesty is the best policy. The press, then, is the best safeguard against its own misuse.

A free press, in a free country like our own country (*England*) supplements the educational machinery provided by the Government for the benefit of the nation. It supplements, as nothing else could, the work done by the Education Act of 1876, under which attendance at school up to a certain age has been made compulsory for the son or daughter of even the poorest citizen. If there were no cheap literature such as is furnished by the daily newspaper at the cost of one penny or even one halfpenny, there would be nothing for the masses to read on week days. A working man, even if he had means to buy books, would have no leisure to read them. Without the help of newspapers, he would soon forget through their disuse the elementary knowledge that he acquired at school, and become almost as illiterate as if he had never attended one. The daily press, therefore, is one of the great educators of the people.

The newspapers can not only give a working man an intelligent interest in the passing events of his neighbourhood or his country, but can help, among other influences, to engender in his mind a due sense of his rights as a citizen, and of the duties involved in such rights. In this free country of England there are at least two electoral bodies for which every citizen, whatever his station in life may be, is asked to use judgment and to give his vote. He has to choose some one to represent him in the supreme ruling body of the nation; i. e., in the House of Commons. He has also to choose some one to represent him in the local body controlling the town or country in which he lives. It is only by reading the daily or weekly

newspaper that he can become qualified to discharge such duties—duties with which the law of the land has entrusted him, and in which the country has a claim to his co-operation. In a free self-governing community a man owes his civic life to the place and country in which he lives, as he owes his physical life to his family. The greatness of a country depends on its possessing citizens of this fibre,—men who feel that they belong to a great nation and are proud of belonging to it. There is nothing more likely to produce such men than a healthy public opinion, stimulated and sustained by a healthy daily press.

The vitality of the daily press, the degrees of confidence which it inspires, and the amount of wholesome influence that it may exercise on the public mind depend, as was stated, upon its being absolutely free; and hence the press in self-defence, if for no higher motive, has ever been the champion of political freedom. In time of war it may be necessary to place a distant correspondent under the restraint of a military censorship for some reason that may be justified by the exigencies of the hour. But in time of peace, when no such exigencies can be pleaded, the press will be content with nothing short of entire independence. In England, whenever it fought for its own freedom, it was fighting at the same time for the liberties of the nation. The perfect freedom it now enjoys is only about a century old.

It is by means of newspapers that the different sections of a nation are bound together in sympathy with great causes and noble ideals. All great discoveries and inventions, as soon as they are made, are announced in the press, and thus become known to millions, who without the help of newspapers would never hear of them. The purity of justice is maintained by the reports of proceedings in law courts. No misuse of power, no miscarriage of justice, can long remain undetected or unredressed. All great questions are brought to the bar of public opinion. All legislation is discussed, while it is in progress, from every point of view that can be brought to bear upon it by

intelligent readers. All the best books that are published, whatever the subject may be, are reviewed and criticised in the daily or weekly press, so that the reader may keep himself abreast with the main currents of contemporary science and literature.

The function of the newspaper is to teach a nation not merely to understand itself, but to understand other nations, and thus furnish a link through which all nations may be bound together by ties of common hopes and common ideals. As a form of literature a newspaper lacks, it is true, the element of permanence but the ideas with which it seeks to inspire its readers produce an effect that is lasting. It is the only kind of reading that is almost universal. No one is so occupied with the business of his calling but he finds his time to read the daily newspaper though he may not find time to read a book. If the idea of the universal brotherhood of man is ever to be realised as the best men have hoped and some of the wisest men have believed, the result will be largely due to the influence of newspapers.

The Freedom of the Press

Outlines

I Introduction—liberty of every citizen to print justly whatever he chooses, is the freedom of press.

II Body—*Two things essential for real freedom of the press*—(1) laws against its licentiousness should be precise and clear: (2) they should punish what is really injurious to public welfare

Punishing abuses of the press—(1) against the Government (2) against its officers (3) reputation of individuals (4) upon good morals and religion.

The press freedom varies with circumstances—a dis-

cussion is permitted in Prussia but punished in Austria: religious discussions considered in one age blasphemous and in another esteemed innocent: a freer Government is less sensitive to the charges against it and so are the people: the British are indifferent to verbal offences the press gives permanence and circulation to liberty of speech: hence there is great need of a censorship: with the clearness of men's views of just limits of Government there is recognition of press as a right: England has recognised the freedom of the press. censorship does not prevent the evil consequences and destroys the numberless benefits of an unshackled press: liberty of the press is not a question of political expediency: liberty of conscience and of thought are rights which fall under the head of expediency: representative governments are empty forms without liberty of press. free discussions of all political measures and of the character of public officers is most important which can be carried out by it: a parliament without it is a small check upon a government.

III. Conclusion—if a free press does not exercise control over legislative bodies oppressive measures might be enforced without the publicity of discussion the legislative assemblies would be of little avail: a free press lays before the public all kinds of information: from it we know both sides of a question and form our own opinions.

The liberty of every citizen to print whatever, he chooses, which at the same time does not prevent his being amenable to justice for the abuse of this liberty is the freedom of the Press. Two things are essential to make the freedom of the press real—(1), that the laws against its licentiousness should be precise and clear; (2), that they should only punish what is really injurious to the public welfare. The laws for punishing abuses of the press are generally directed against attacks upon the

government or its officers, upon the reputation of individuals, and upon good morals and religion. The latitude allowed to the press of course will vary with circumstances. A discussion will be permitted in Prussia which would be punished in Austria. Discussions of certain religious topics are considered in one age blasphemous, while another age esteems them innocent. As to charges affecting the character of governments and individuals we may observe that the freer a government is the less sensitive it is, and the less sensitive are the people who live under it. No people are so indifferent to being publicly spoken of as the British, whilst the Prussian code contains many laws against verbal offences. As the liberty of speech is unquestioned and printing only gives permanence and circulation to what might be freely spoken (newspapers, for instance, take the place of speeches and conversations in the forms of the petty states of antiquity), the right of printing rests on the same abstract grounds as the right of speech; and it might seem strange to a man unacquainted with history that printing should be subjected to a previous censorship, as it is in some states, any more than speaking, and that the liberty of the press should be expressly provided for in the constitutions of most free states. But when we look to history we find the origin of this, as of many other legislative anomalies, in periods when politics, religion, and individual rights were confusedly intermingled. It is only since men's views of the just limits of government have become clearer that the liberty of the press has been recognised as a right; and to England we are particularly indebted for the establishment of this principle, as of so many other bulwarks of freedom, though the Netherlands preceded her in the actual enjoyment of the liberty of the press. When we consider the practical effect of the censorship, it is no more defensible on that ground than on the ground of abstract right. In what times and countries have morals and religion, and the reputation of individuals, been more outrageously attacked through the press than in those in which the censorship was established? We are far from

considering the liberty of the press as without evil consequences; but the censorship does not prevent these consequences, while it destroys the numberless benefits of an unshackled press. But the liberty of the press, properly considered, is not to be treated as a mere question of political expediency. Liberty of conscience and liberty of thought are rights superior in importance to any objects which fall under the head of expediency. Representative governments are empty forms without the liberty of the press. The free discussion of all political measures, and of the character of public officers, is of much more consequence than the freedom of debate in legislative assemblies. A parliament would be a comparatively small check upon a government were it not for the liberty of the press. In fact, it might easily be made an instrument for enforcing oppressive measures; such a government would find little difficulty in gaining over a majority of such a body by the motives of ambition and avarice, were it not for the control exercised over legislative bodies by a free press. Without this publicity of discussion the legislative assemblies would be of little avail.

From a personal point of view, a free press, is invaluable. It lays before the public all kinds of information and from it we can gain the opinions of advocates for both sides of the questions, and form an opinion ourselves — Adapted from *the Popular Encyclopedia*.

Present Social Condition of India.

Outlines.

- I Introduction.—change is radical or organic in every department: changes are in our mode of living too
- II Body—*The Western influence*:—western civilisation transforms and revolutionises the Indian so-

ciety: every sphere of native thought and occupation intellectual, social, political, commercial, and religious, is in a state of violent fermentation and are continually bombarded.

India's degradation—men enchain'd to customs, are deprived of freedom, have better feelings all smothered under the crushing weight of custom, homes are of indescribable misery: women are deprived of liberty of thought and action: social customs are demoralised and degraded. In daily life we are forced to resort to hypocrisy and falsehood spiritual government, oppressive, injurious and deadly we chafe at the yoke of customs and work against conscience.

III Conclusion—the deplorable state of India must rouse our sympathy and stimulate energies: we must hear cogent arguments from others and cause a thorough reformation of the society which is most necessary in the present age of transition.

Every department of Indian society is undergoing change, radical and organic. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones, aspirations and energies are turning into new channels, there are changes even in our mode of living.

The spirit of western enlightenment and civilization is at work in the core of Indian Society, and is, somewhere perceptively, somewhere secretly, transforming, remodeling and revolutionising its entire organism. Its powerful influence has shaken the enormous fabric of Indian civilization to its very foundations, and convulsed the very heart of the nation; and every sphere of native thought and occupation, intellectual, social, political, commercial, and religious, is in a state of violent fermentation. When all India, from the Himalaya to Cape Comorin seems to be one scene of revolutionary strife, of

bristling bayonets and roaring artillery, of continued bombarding and cannonading on the old institutions of India, shall we sleep on the couch of imagined security.

Argumentative appeals and glowing descriptions will conjure up but a sorry picture in comparison with what your own observations and experiences tell of the depth of India's degradation. Would you realise it? Look at yourselves, enchained to customs, deprived of freedom, lorded over by an ignorant and crafty priesthood, your better sense and better feelings all smothered under the crushing weight of custom; look at your homes, scenes of indescribable misery—your wives and sisters, your mothers and daughters, ignorant of the outside world—little better than slaves, whose charter of liberty of thought and action has been ignored; look at your social constitution and customs, the mass of enervating demoralising, and degrading causes there working.

Watch your daily life, how almost at every turn you meet with some demand for the sacrifice of your conscience, some temptation to hypocrisy, some obstacle to your improvement and true happiness. Say from your own experience whether you are not hemmed in on all sides by a system of things which you cannot but hate and abhor, denounce and curse; whether the spiritual Government under which you live is not despotism of the most galling and revolting type, oppressive to the body, injurious to the mind, and deadly to the soul. Are you not yoked to some horrid customs of which you feel ashamed, and which, to say the least, are a scandal to reason; and have you not often sighed and panted for immediate deliverance? Are you not required to pass through a daily routine of social and domestic concerns, against which your educated ideas and cultivated tastes perpetually protest?

Surely you do not require the aid of imagination to paint in gloomy colours the deplorable state of Indian society in order to rouse sympathy, excite your commiseration, and stimulate your energies, when it is before

you and encompasses you in all its awful reality. Surely you do not stand in need of any cogent arguments from others to convince you of what your own senses so painfully teach you and which your personal experience confirm with irrefragable authority. You must admit, for yourselves have felt, the necessity of a thorough reformation of Indian society ; I have shown its urgency in its present age of transition —Sen. *The Essayist*.

✓ Theatre: its influence on man's life and character.

Outlines.

I. Introduction.—

Derivation of the word—it is derived from the Greek word *theatron*, I see : literally a place for seeing: later on used for the thing seen : finally for a big place meant for the display of dramatic spectacles.

II. Body:—

Its application in ancient times and its description :—among the Greeks and Romans it was the chief public edifice next to the temple for amusement or entertainment : every big town had its theatres : but they were in rude states : Thespis performed his plays upon a wagon and the Athenians on a wooden platform : the first play was performed in a weak structure, hence stone theatres were built in Greece, Asia Minor and Sicily : the site chosen was generally slope of a hill, the seats mostly cut out of ruined rocks in concentric circles : in front was the orchestra, in the centre stood the altar of Dionysius upon a raised platform : the back of the stage was closed by a wall with several doors and the space between them was meant for actors to speak : no part of the theatre was roofed : the actors wore masks, thick soled shoes and padded their bodies to be more impressive : the actors were invariably males, women disallowed except in

tragedies: the performance began in the morning and lasted till 10 or 12 o'clock with comedy or farce in the end: in 55 B. C. Pompey erected first stone theatre in Rome: women performed in the interludes, but never in the regular drama.

Further growth of theatres—between the ancient and modern theatres were performed Miracle Plays, Mysteries and Interludes: these took place in churches, convents and colleges for amusement of princes or nobles: in 1548 a theatre was opened in Paris and upto 1561 the French had no scenery: that in Italy at Florence in 1581 and at Parma in 1818: in England the performances took place in tennis courts, inn yards and private houses: London theatre built in 1576: Shakespeare's plays played in Blackfriar's house and at the Globe on the Bankside: old theatres began at 1 or 2 o'clock: movable scenery first introduced in 1662.

III. Conclusion :—

Advantages—primary object is to afford amusement and recreation, the secondary one is to elevate the moral and intellectual nature of man. the scenic effect on mind is more vivid, permanent and complete than produced by reading books: in ancient time the stage was meant for morality and religion: now virtue and vice are represented in tragedies, comedies and farces: drama should create better feeling of humanity in mind. teach virtue, morality and mysteries of human nature: it is a mirror reflecting the modes, feelings and thoughts of mankind: it faithfully depicts scenes of human life and hence teaches moral lessons: it gives true interpretation of life and depicts virtue and vice in their natural forms or images: it is educative, instructive and amusive.

The word theatre is derived from the Greek word *theatron*, I see. Literally it means a place for seeing. Later on it came to be used for the thing seen, and finally

for the place of large dimensions, appropriated to the representation of dramatic spectacles. Among the Greeks and Romans theatres were the chief public edifices next to the temples for the amusement or entertainment of the people. Every town of importance had its theatres. In the infancy of dramatic art, the plays, as well as the places in which they were exhibited, were equally rude. Thespis is said to have performed his plays upon a waggon, and previous to the time of *Æschylus* the Athenians had only a wooden platform. The first play which that tragic poet brought out was played on such a scaffold, and it is recorded that the structure gave way. To prevent such accidents a stone theatre was built on the south-eastern slope of the Acropolis. This building, called the theatre of Dionysius was of great size and appears to have been constructed with great skill. All the theatres in Greece, Asia Minor, and Sicily were built, with some trifling modification, after the model of that of Athens. The site chosen was generally the slope of a hill, the seats for the audience were in most cases cut of the rocks in ruins rising above each other in arcs of concentric circles. In front of the audience were the orchestra, the *thumele*, or the altar of Dionysius, upon a raised platform, which was occupied by the leader of the orchestra. The stage was behind the orchestra, that is farther from the audience, on a somewhat higher level. No part of the theatre was roofed in, and in case of heavy rain the spectators had to take shelter in the porticoes running round the building. Awnings were sometimes used to protect them from the heat of the sun, for the performances always took place by day-light. The ancient actors wore masks with metallic mouth-pieces which served the purpose of a speaking-trumpet. They also wore thick-soled shoes and padded their bodies to give themselves a more imposing appearance. In the earlier days of the modern theatre, the actors were invariably males. Women were forbidden to enter the theatres as spectators, except during the performance of tragedies. The performances began early in the morning, and consisted of

two or three connected dramas, ending with a satirical or humorous comedy or farce, and lasted for 10 or 12 hours. The Romans, like the Greeks, had for a long time only wooden scaffolds for their scenic representations. In 55 B. C., Pompey erected the first stone theatre in Rome, the remains of which still exist. It was built near the Campus Martius after the plan of the Theatre of Mitylene, and could accommodate 40,000 spectators. The seats for the audience in a Roman theatre formed a semi-circle, as did the orchestra, the diameter of which formed the front line of the stage. Women performed in the interludes, but never in the regular drama.

Between the decline of the ancient and the rise of the modern drama, there is a long interval, in which the nearest approach to theatrical entertainments is formed in miracle-plays, mysteries, and interludes. These performances took place in churches, convents, and colleges, when superintended by churchmen, or in halls temporarily fitted up for the occasion when got up for the amusement of princes and nobles. In 1548, a theatre was opened in Paris by the confraternity of the trinity in which they only performed secular pieces of a lawful and honest character. So late as 1561 the French had no scenery, and the whole of the players remained on the stage from the beginning to the end of the performance. The first theatre erected in Italy seems to have been that of Florence, and was built in 1581. A year or so later a theatre was built at Vicenza on the ancient models, but considerably reduced in size. The first building that approaches the modern style was that constructed at Parma in 1618. In England there was organised companies so far back as the time of Edward IV, but as there were no playhouses the performance took place in tennis-courts, yards of inns and private houses. The London theatre was built before 1579, and the curtain in Shoreditch and the play-houses in Blackfriars and Whitefriars date from about the same time. Shakespeare's plays were brought out at the house in Blackfriars and at the Globe on the Bankside, both of which belonged

to the same company, to whom James I granted a patent in 1603, and who then became known as the King's servants or players. The old theatres commenced their performances at one o'clock, which hour was subsequently altered to two, and later to three o'clock. Movable scenery was first used on the public stage by Davenant in 1662, and about the same time this manager introduced women to take female characters, hitherto taken by boys and men.

In conclusion, let us see if the theatres have any mission to perform. The primary object is to afford amusement and recreation, and in this a good drama and opera can only aim at amusement of an elevating nature. The secondary object is to elevate the moral and intellectual nature of man. The impressions conveyed to the brain through the eye are much more vivid and permanent than those carried by the auditory nerves, hence with adequate scenic effects the realisation of events as portrayed on the stage is far more complete than by reading alone. Among the ancient Greeks and Romans, the stage was meant to teach pure morality and religion, and men like Cicero and Socrates used to visit. In ancient Europe also we find that the stage had an intimate connection with religion, and most of the churchmen were connected with it. This did not continue for long, for human nature soon grew tired of moral and religious representations. The representations of virtue and vice soon gave place to those which excited feelings of love, pleasure, amusement, sorrow and woe. Thus tragedies, comedies, tragi-comedies and farces came into fashion. Dramas should tend to the creation of good taste, and call forth in our minds the nobler and greater feelings of humanity. They should teach virtue and morality, and presenting a gruesome picture of vice and immorality enable us to penetrate into the mysteries of human nature. A theatre not only fails in its mission, but is injurious to the nation if it introduces, vulgarity and anything morally offensive.

Emigration. *Travelling*

Outlines.

I. Introduction—the word is derived from Latin *e*, out of, *migro*, to change one's abode, to remove : hence removal from one country to another.

II Body :—*Result of it*—the departure from native town is most melancholy : the poor have to leave their relatives, occupations and fields to settle as strangers in foreign land : Goldsmith expressed it in *Deserted Village*: deepest grief is felt at emigration.

Causes of it:—

1. overpopulation—due to extent and fertility of soil, labour and intelligence of the inhabitants and social and political constitution.

2 particular and temporary incidents as bad harvest, industrial crisis, or a religious and political movement, creation of new colony and desire to escape from certain laws.

Emigration of barbarous ages—a tribe from an exhausted tract of land removed to a more tempting one like the Greeks and Romans : the Greeks due to the increased population of a certain territory went out to found an independent state : at Rome it was as a result of the social and political institutions : the numerous revolts, embittered by the ambition of the tribunes, compelled people to emigrate : the feudal system in Europe confined the people to the globe : the discovery of America tempted people to emigrate to the New World on account of love of adventure, plunder, gold and silver : it began with the departure of the Puritans : the current was slow until 1815 when it acquired great force and magnitude.

III. Conclusion—emigration to a new colony extends the national, political and social influences : opens new markets for the productions of the mother country : gives fresh impetus to trade : forms safe outlets for an impoverished or over crowded population : hence national and personal advantages in

emigration: it cultivates manly character, determination, self reliance and experience.

The word Emigration is derived from Latin *e*, out of, *migro*, to change one's abode, 'to remove. Hence it means removal from one country to another, for the purpose of residence, or the act of leaving one's own country to make home permanent or temporary, in another. This departure from one's own native land is considered to be the most melancholy scene that one can witness. The poor people have to leave their dear and near ones and the fields where they have played in their infancy, to tempt fortune far across the sea and live as strangers in foreign land. Goldsmith in his *Deserted Village* has expressed with the greatest possible feeling the deep grief felt by the people when they had to rend asunder old associations and leave the land that they and their fathers had been taught to regard as sacred.

The impulse to leave the native country may spring from very different causes. The prime cause is overpopulation. It must be borne in mind, however, that the mere statistics of inhabitants to a square mile are no index to excess of population. In this matter all depend not only on the extent and fertility of the soil, but on the labour and intelligence of the inhabitants, and on the social and political constitution. Emigration is often influenced by particular and temporary incidents, such as a bad harvest, an industrial crisis, a religious or political movement, the creation of a new colony, and more often by the desire to escape from compulsory military service and laws which prohibit both marriage and the acquisition of land under certain circumstances. The migrations of the barbarous ages admit of a very simple explanation; a tribe, after having exhausted the tract on which it had established itself, removed to a more tempting territory. Among the Greeks, and Romans more complex influences were at work. The various states of ancient Greece possessed but a very limited territory, and whenever the population in any of them increased beyond what the territory could easily nourish, a portion of the

inhabitants was sent out to found an independent state. At Rome emigration was the consequence of the social and political institutions. In spite of the Agrarian laws, which divided the land among the citizens, it soon fell into the hands of a few proprietors; and as the trades and professions were generally exercised by slaves, the majority of the free population had no source of income. Hence the numerous revolts were embittered by the ambition of the tribunes. The senate and the aristocracy endeavoured to get over the difficulty by giving the Roman citizens portions of conquered territory in Italy and elsewhere. These characteristics are not met with in the middle ages. On the one hand, Europe, after the fall of the Roman Empire and the conquest of the Asiatic invaders, did not suffer from over-population; and on the other, the feudal system confined the people to the globe. On the discovery of America the long stagnation of the population of Europe came to an end. At first love of adventure, of plunder, the talks of rich gold and silver mines, drew many to the New World; but as they intended to return to spend their wealth and remaining days at home, they can hardly be looked on as emigrants. Emigration, in its proper sense, to America, commenced with the departure of the Puritans. Still the current of emigration was slow until 1815, when it acquired such magnitude and force that statesmen began to debate seriously its advantages and disadvantages. It was not long, however, till the logic of events proved it to be both irrepressible and advantageous. It was recognised that every fresh colony extended the national, political, and social influences; that they opened new markets for the productions of the mother country, giving at the same time a fresh impetus to maritime trade, and that they formed safe outlets for an impoverished or overcrowded population. All this is national advantage, but there is also some personal advantage in emigration. It cultivates manly character, determination, self-reliance, and experience.

Commerce.

Outlines.

1. Introduction:—

Definition—it is the interchange of merchandise on a large scale between nations or individuals: an exchange of articles for money or other articles to obtain profit

How carried on formerly—formerly such exchange was carried on by barter—goods in return for goods with the universal acceptance of a light and portable medium of exchange trade by barter decreased: the means of transporting goods indicate the state of civilisation of a country.

First prosecutors and the subsequent histories of commerce—The Arabians and the Egyptians were the first who carried traffic by land: the Phenicians did by sea and formed numerous colonices in India E. & W. Africa and N. Europe: the city of Tyres flourished for 7 centuries, the Greeks skilled in commerce, Athens becoming the commercial capital. the spread of the Greek enterprise lessened the range of the Phenicians: the Romans favoured commerce and suppressed pirates: Costantinople, great trading centre, declined with the advent of the Turks and eclipsed by the commercial cities of Italy: hence arose Venice and Genoa into prominence: discovery of America in 1492 caused rapid decline of the two cities and made Spain important: then first the Dutch and finally the English became maritime powers who became at the end of 17th century unrivalled in commerce and got naval supremacy.

Advantages—commerce is one of the prime agents in civilisation of the world: its effect is to alter the distribution of the capital and to increase the price of commodities: the monopoly of home industry and natural blessing is conferred like privilege on others:

the nations and individuals have through this their natural dependencies knit together and got the rapid increase in wealth and intelligence: "in commerce resides the goddess of fortune." With commerce, art learning, science, prosperity and good government invariably follow : it generates friendly feelings and makes people forget their political and natural antipathies : it increases material resources of a country, distributes wealth in due proportion and gives ample field of action for industry and labour : hence promotion of natural wealth and establishment of peace and prosperity in the world.

Commerce, in the usual sense of the term, signifies the interchange of merchandise on a large scale between nations or individuals ; commerce exchange of articles is made with a view to obtain some profit. In a primitive state of society such exchange was carried on by barter ; one family or tribe giving goods it can spare and receiving from its neighbour in return goods it is in want of. It is obvious that this exchange of commodities must have begun very early in the world's history, and it is equally obvious that as soon as any light and portable medium of exchange would become universally accepted, such as was found in precious metals, trade by barter would rapidly decrease. The means of transporting goods too indicate the state of civilisation a country has attained.

Among the first people of antiquity who prosecuted commerce to any considerable extent are the Arabians and Egyptians. These nations, however, carried on their traffic by land, having made little progress in navigation. This was reserved for the Phœnicians, who became the naval carriers of the then known world. They formed numerous colonies, and the site of one of them was so well chosen that it is even yet a flourishing port—Cadiz—though founded some 3000 years ago. They are known to have sailed from India and Eastern Africa, on the one side, to Western Africa and Northern Europe on the other. The city of Tyre, then 'the royal exchange of the world', had

flourished for some seven centuries till it was destroyed by Alexander, the Great. The Greeks were skilled in commerce; Athens, owing to her position, became the commercial capital of the country. The spread of the Greek enterprise lessened the range of the Phenicians. Miletus, Ephesus, and above all Corinth, were remarkable for the extent of their trade. Gradually, as Athens declined, Alexandria and Carthage arose, but the latter soon eclipsed her commercial contemporary. The Romans were not a trading people in a comprehensive sense, but the extension of their power was favourable in many respects to commerce. Piracy was suppressed, and trading vessels could sail in safety along the entire coast of the Mediterranean Sea. Constantinople, before and after its occupation by the Turks, was for a period a great centre of trade. It was, however, rapidly eclipsed by the commercial republic cities of Italy. The apprehension engendered by the approach of barbarians from the north and east, induced a number of traders and manufacturers, settled in the north of Italy, to fix their residence in the small islands near the mouths of the Po. Such was the origin of Venice, the queen of the Adriatic, and for a long time the leading mercantile city in the middle ages. Her squadrons sailed regularly to the Black Sea, to Egypt, to Syria, and to Northern Europe. Closely following Venice came Florence, Pisa, and Genoa. The discovery of America in 1492 had much influence on commercial enterprise. It caused the rapid decline of Venice, but made Spain an important station. By misgovernment that country lost its hold of Holland. The Dutch became for a time the first maritime power, but England, first under the Tudors, then during the Commonwealth, maintained a close struggle for naval supremacy, and by the end of the 17th century she was successful in attaining this enviable position, which she has hitherto held. At present her commerce is unrivalled, and her immense mercantile navy enables her in addition to the requirements of her own enormous trade, to act extensively as agent and carrier for the rest of the world.

That commerce has been one of the prime agents in the civilisation of the world, is a fact now so universally recognized, that it would be useless to enlarge upon it here. There is, however, an idea still current, though no longer dominant, that a nation benefits itself most by manufacturing almost every article it consumes, and rendering itself independent of foreign imports. But it can plainly be shown that restriction on importation from abroad does no more than substitute one sort of employment for another. Its usual effect is to alter the distribution of capital and increase the price of commodities. Any commodity which can be as cheaply produced at home as abroad will be rarely imported. In almost every instance the imported articles could not be produced at home without a considerably greater outlay of capital. If a monopoly were granted in favour of one branch of home industry, to be logical and just, we would be compelled to confer like privileges on others. It is with nations as it is with individuals, their mutual dependence knits them together, and leads to the most rapid increase in wealth, intelligence, and in every kind of improvement. There is a Hindu saying that "In commerce resides the Goddess of Fortune" This is true to the very letter. For wherever commerce goes, Art, Learning, Science, Prosperity, and good Government invariably follow. Commerce increases the material resources of a country, distributes wealth in due proportion to all parts of the world and affords an ample field of action for the industry and labour. Commerce generates friendly feelings, and makes people forget their natural and political antipathies. The result of all this is the promotion of national wealth and the establishment of peace and prosperity in the world.

Modes of improving the mind.

Outlines.

- I. **Introduction**—there are various modes of improving the mind : specially there are four—(1) reading or study (2) thinking or revolving things in the mind (3) writing and (4) conversation

II. **Body**—*Reading or Study*

Various motives—(a) emulation (b) ambition (c) curiosity the passion of searching for truth.

Thriving Study—it can not thrive or last long under emulation and ambition . it flourishes under curiosity which never exhausts and tempts to acquire more.

How to Study—one should study earnestly and grasp it with all strength . languid study is unprofitable and uninteresting

Conditions of study—body must be healthy, mind at ease and time managed with prudence and economy : studies should be of a different nature the change of study refreshes the mind . lassitude should be avoided and recreation should be made

Rules of Study—study must be steady, systematic and regular : day should be parcelled out wisely and regular hours should be kept for work.

2. *Revolving things in mind*—it is useful practice to think over a thing before reading and revolve it after studying . the first makes man know his powers or defects : we can thus catch the art of viewing questions in a just light . the second is necessary and very useful : for it helps in reference : facts must be assimilated
3. *Writing*—its great use is to ensure accuracy which depends upon accuracy of language : it makes man exact.
4. *Conversation*—is most natural and least laborious : the best books are a little wearisome : a living book

walks out with us and prevents us from laziness and carelessness. two things in conversation should be avoided—not to lose temper or become impatient with the opponent and not be uncandid.

There are in the main four modes of improving the mind,—reading or study, thinking or revolving things in the mind, writing, and conversation

Reading or Study.—The motives may be various,—sometimes emulation or the shame of inferiority, sometimes ambition or the love of reputation; sometimes (and this is the highest motive) curiosity, or the love of knowledge,—the passion of searching for truth. Study will not thrive or last long under the first two motives—under the last it will expand and flourish. Curiosity is a passion that is intensified by indulging in it. It is never wearied, never exhausted. One who is fond of knowledge is perpetually acquiring more.

Study is nothing if it is not earnest. A man should study as he would grasp a nettle: do it lightly, and it stings you; grasp it with all your strength, and you feel none of its asperities. There is nothing so unprofitable as languid study, fixing or trying to fix the attention on something that does not interest you, looking at the clock and wishing that the time was up.

To study successfully the body must be healthy, the mind at ease, and the time managed with prudence and economy. It is a good thing for the young to have two studies at least going on at the same time, one for one part of the day and another for another; and the studies should be of a different nature. The mind is refreshed by change of study, and lassitude is avoided. Not less necessary than change is recreation: the mind cannot always be on the stretch.

Study, like every other industry, must be steady, systematic, and pursued at regular hours. A great genius may do better, perhaps, by following the impulse of the moment, and working when he feels the inspiration on

him. But ordinary men are not geniuses. They must parcel out their day judiciously, keep regular hours for work and recreation, and special hours for special work. One may feel disinclined, when the stated time comes round. But with five minutes' perseverance, the disinclination wears off. Make the beginning, and the inclination follows.

Revolving things in the mind.—We may think over a thing before we read about it, and we may revolve it in the mind after it has been studied in books. Both are useful practices.

The first is a good way of measuring one's own powers or defects. If we think of a thing first, we can observe, when we come to read about it, after what manner and in what light it has struck the mind of one superior to ourselves. We can then see whether we have been too rash or too cautious; what we have omitted, or in what we have exceeded. By this process we may catch the art of viewing questions in a just light.

It is very necessary to reflect upon and revolve what has been studied already in the book. It is vain and unprofitable to pile one fact upon another, without making an attempt at comparing one with another, classifying, reconciling, and arranging. We have to acquire the art of referring all particular truths to some other truth or truths more general. Facts must be assimilated, till they become part of one's mental organisation.

Writing.—Some men always read with a pen in their hand, and jot down any new thought that strikes them, or make a precise account of the most salient points. The great use of writing is to ensure accuracy. Seldom or never can there be any accuracy of thought without accuracy of language. A man does not know how vague his thoughts are, till he begins to put them into words. Bacon has well said, "Reading makes a full man; conference a ready man, writing an exact man."

Conversation.—The advantage that this has over all the other modes of improving the mind is that it is the

most natural and the least laborious. A book has no eyes, no ears, and no feelings. The best books are apt now and then to become a little wearisome; whereas a living book walks out with you, and varies his conversation and manner, and prevents you from going to sleep or becoming inattentive. Stand to your point in conversation; but whatever you do, avoid two things:—do not lose your temper or become impatient with your opponent. do not be uncandid. There are few things more irritating or less worthy of an intelligent being than want of candour.

Nesfield. *Senior Course of English Composition.*



Electric Telegraph Outlines

- I Introduction—Of all the inventions the Electric Telegraph is the most important: it is worked by electricity: it is undoubtedly the great means by means of which the intelligence is conveyed to the remotest districts of the earth.
- II Advantages—the telegraphic office is more attractive, more convenient than any thing in the world: a distressed family may send news of death of a beloved member: a telegram may bring news of victory or defeat, of a marriage, of a railway accident, of rise and fall of prices, of the success or failure of a commercial firm: telegrams travel the vast expanse of globe and ocean. the civilised world is intersected by wonderful telegraph wire. it is one of the most powerful agents of civilisation: transactions which formerly occupied years in negotiations are now concluded in a week by the electric flash: it opens the veins of literature: produces revolution: facilitates trade and commerce: and in short, no distance is too great to be conveyed and no information so critical as not to be communicated by the Electric Telegraph.

Of the many inventions which have been effected by the progress of modern science, the most important is the Electric Telegraph. It is worked by the all-powerful agency of electricity, which is found to exist in almost every atom of organic nature. Of the composition of electricity the present stage of scientific knowledge is unable to inform us; but the general idea, that it is a fluid which pervades every element of nature, seems to be the hypothesis most compatible with the present knowledge of mankind. But whatever suppositions may exist as to the nature of electricity, it is, beyond all doubt, the great means by which the Electric Telegraph conveys intelligence to the remotest districts of the earth. The system of working the Electric Telegraph in Europe differs widely from the course adopted by the ingenious Americans but both plans are carried out by the current of electricity acting on the apparatus at the end of the wire. The most interesting portion of this great telegraphic system is perhaps the office from which the messages are sent. In all our large commercial cities, what centre of business is more attractive, what mart is more convenient, than the telegraph office? Its busy messengers are seen hurrying on through the bustling streets, bearing telegrams from every portion of the earth. A distressed family may send news of the death of a beloved member of their household. Another telegram may come from the seat of war, bringing the news of victory or defeat. Again, the telegraph office may be the informant of a marriage; of a railway accident, of a rise in the funds; or of the failure of a commercial firm. What a variety of information proceeding from one source! The same wire which carries the news of war brings us the proclamation of peace. The same wire which conveys the intelligence of victory informs us also of the tidings of defeat. How like life is this aspect of the telegraph office! The same hour in which is transacted the most happy marriage, the most atrocious murder may have been perpetrated. The day which brings forth joy to one may entail sorrow on another. But what renders

the working of the telegraph system so interesting is, the vast extent of the globe with which it communicates, the vast expanse of ocean through which its cables travel. The civilised world is now intersected through all its dimensions by the wonderful telegraph wire. The remotest parts of Australia carry on communication with the distant corners of Europe, the snow-clad districts of Canada now send their intelligence to the sunny lands of Southern Asia. Thus the Electric Telegraph is one of the most powerful agents of civilisation. The lore of distant India is conveyed in a moment to the offices of the London newspapers; the political opinions of the Cabinet of St. James's are in an hour made known to the Government of St. Petersburg. Thus transactions which formerly occupied years in negotiations are now concluded in a week, by the marvellous celerity of the electric flash. From these considerations, we see that no invention, either ancient or modern, no discovery, either intellectual or scientific, has produced such important changes in the condition of mankind as the Electric Telegraph. It opens up the veins of literature, it produces revolutions in the political world; it gives an impulse to the prosecution of commerce, and confers everlasting blessings on the cause of education. The lightning speed of its messages gives us momentary information of the transactions of distant empires, the vast extension of its communication makes us acquainted with the every-day occurrences of the numerous kingdoms of the world. No distance is too great for the conveyance of intellectual lore—no information so critical that it cannot be communicated by the Electric Telegraph.—Johnston. *English Composition*.

Should Education be Free?

I Introduction:—

- (1) *Steps taken in education*—(1) in 1870 was passed Elementary Education Act whereby elementary education was made compulsory for children: (2) free schools were opened for them.

II Body :—

Ground on which free education is said to be a real success even in advanced stages :—(1) most people can not pay for education of their children, while free education is within reach of all

*Remarks on it—*as a matter of fact free education is productive of more harm than good : for, the parent paying for his child's education must have a right on school and a great care for his child's education: he wants full value of his money ; but with free education the responsibility in educational matters towards his child ceases compulsory education interferes with the earnings from child labour : the poor views compulsory education, even if free, with indifference and hostility : the state to be responsible for the attendance of the children at schools: hence great expenditure of the educational authorities · worst effect felt in the case of debased and thriftless creatures who cry out against harshness of teachers and their parents run to school and insult them for inflicting even slight punishment on their children : hence no value of such education. the people being compelled to send their children to schools assert their right by abusing the teacher and harassing him.

(2) It is maintained that the country requires an intellectual people to utilise the resources and discoveries of science and to improve commerce and national prosperity.—

*Remarks on it.—*we can not attain the desired end by free education for it has produced no great men of genius specially in the poorer classes: national prosperity has not been much profitted by free education. after school careers the boys become labourers and servants, the girls become laundry-hands and charwomen : they have no interest in their own little sphere and do not improve on their school education hence within 2 or 3 years o

leaving school they can not write: the country is not better off and the people are not happier than otherwise: the domestic strife and national dissensions are now great: the ignorant masses who are sent to schools against their will try to forget all they acquire as soon as they are free: imagine themselves to be Solomons and Solons and provoke disturbances when their foolish counsels are disregarded: hence in this respect too free education has not promoted national welfare.

3. It is urged that universal education elevates social and moral conditions of the nation.

Remarks—youths have made no improvement socially and morally: they lack respect and consideration for their elders: freedom has degenerated into license and they often ignore or despise courtesy: the elders have no regard for their youngers and the youngers have no respect for their elders: hence no advantage from free education.

III Conclusion:—free education has not proved a very pronounced success: a direct payment, however small, might give both parent and child a greater responsibility and a great interest in education and thus produce a more intelligent and useful body of citizens in the country than by free and compulsory education: *hence, it is no use of extending the free education beyond elementary stages* as there exist great and ever increasing facilities through scholarships and free grants for the intelligent students to repay their school expenses.

In 1870 there was passed an Elementary Education Act whereby education was made compulsory for all children throughout the country, and gradually the schools maintained out of the rates to meet the requirements of this compulsory education were opened free to all who attended them. The question has often arisen whether this system of free education is a real success, and whether it should be extended to the higher branches of education.

Let us examine the grounds on which it is claimed that education ought to be provided free not only in the elementary but in the more advanced stages.

1. Poverty prevents a large number of people paying for their education, whereas a free education brings its privileges within the reach of all.

The truth of this is self-evident. But the question is not so much whether the whole population of a country can be educated as whether they are any better for the education they receive, not as isolated individuals only, but also as members of a community. As a matter of fact, free education frequently appears to be one of those acts of charity which do more harm than good. When the parent had to pay for his child's education he saw that his child received the full advantages of it: he could not, for instance, afford to pay for a week's schooling and allow his son or daughter to attend only half the time. He wanted full value of his money, and so far as he could arrange matters, he got it. When education was provided without fees the incentive to send his child to school ten times per week was gone. So long as his pocket was directly concerned every week the father saw to it that his child reaped the benefit of his payments. When the weekly six-pence was no longer asked for, his pecuniary interest partially ceased, and with it his sense of responsibility in educational matters towards his child. This same irresponsibility prevailed with the very poor, those who had been unable hitherto to pay anything at all for education. They did not ask to have education given to them. Too often they did not want it. Compulsory education interfered with the earnings from child labour, and why should a man, who knew nothing of the value of education himself, seek to decrease the weekly family earnings by sending his son to school instead of to work? The very poor viewed compulsory education, even if free, not with indifference, but with hostility. Further, if the State insisted that their children should be taught, they argued, then let the State be in all things responsible for

the education, even for the attendance of the children at the schools. The sense of irresponsibility wants no encouragement in the indifferent and improvident, and what has been the outcome of this insistence on a compulsory education? A child cannot be taught with much hope of success if he be ill-clad or ill-fed. In the poor districts of our large towns boys and girls are often sent to school without breakfast and garbed in the scantiest of rags. The educational authorities, it is said, ought to provide both food and clothing for such if the money spent on education is not to be wasted. Thus another relief to parental responsibility is furnished. What this means in the case of the debased, drink-sodden, thriftless creatures who are most likely to take advantage of it need not be described. Free education for their children as a means of improvement, morally and intellectually, they are nothing about. As an opportunity to wallow still deeper in immorality and vice they give it their support.

At the same time, it is precisely this class of people who are the first to cry out against what they call the harshness of the teacher. The father and mother who reel home drunk and half beat the life out of their child for no cause whatever, are the first to rush off to school next day and insult the teacher for inflicting a slight punishment on the child because of some serious misbehaviour. The education they do not value in the least; but, since they are compelled to send their children to school, they must assert their 'right' by abusing the patient and harassed teacher.

2. It is maintained that the country to-day requires an intellectual people, one capable of utilising the discoveries of science for the extension and improvement of commerce and national prosperity.

Again we are given an argument that *per se*, must be unequivocally conceded. But is our system of free education an effective means of attaining the end desired? Has it evoked any manifestations of genius that would have remained in obscurity without it? If free education is

to be so great a panacea for our national ills as some would have us believe, we should expect to find, during the long period it has had to produce some effect, a long list of names on the rolls of honour in the words of commerce, science, art, etc. But we look in vain. A few, a very few, instances of brilliancy in the poorer classes have flashed before us, yet there is no reason to assume that such cases were the outcome of a free education. Truly great, inherent ability must find an outlet, and, wherever it has occurred amongst the poor, it has risen superior to the want of education. It has provided its own education. National prosperity cannot be said to have gained much from free education. What, when they leave school, becomes of the boys and girls who could not have afforded to pay even a small sum for the instruction given to them? The boys become labourers, carters navvies, and such; the girls servants, laundry-hands, charwomen, and the like, until they marry, when they usually develop into household drudges—or worse. They have no interests outside their own little sphere. They do not strive to improve on what the school has done for them. Frequently within two or three years of leaving school they cannot write their own names. How far has free education benefited these people? Are they happier than they would have been without it? Is the country any better off than it would have been had they been deprived of the blessings of education? Never were domestic strife and national dissension more rampant than they are to-day. Forty years ago the uneducated man listened respectfully to his betters and was amenable to their guidance; to-day the ignorant masses, who were sent to schools against their will and who made haste to forget all the good they acquired there as soon as they were free from its influence, but who still imagine themselves to be Solomons and Solons, for ever clamour to be heard, and provoke disturbances when their foolish counsels are disregarded by those in authority. In this, too, it cannot be said that free education has so far been conspicuously successful in promoting the national welfare.

3. It is urged that universal education must have its effect in elevating the social and moral condition of the nation.

There does not seem to be any grounds for believing that in social and moral growth our youth has improved in recent years. It is lamented on all sides that our boys and girls lack the respect and consideration for their elders which were looked for in their predecessors thirty or forty years ago, that their manners and general behaviour are greatly inferior to those of their fathers and mothers when they went to school. Freedom has degenerated, as it so frequently does in such cases, into license, and, to maintain their notions of equality, to feel that, neither by word nor deed, are they acknowledging any superiority, children often ignore or despise the elements of simple courtesy. They go further, and it is no uncommon thing to see a boy go out of his way to be rude. Surely there must be something wrong in a system wherein respect and consideration by the young for the old, by the lower for the higher, is on the retrograde. As for the improvement in morals, no one who knows much of the inner life of the poor, both in rural districts and in towns, would assert that there has been much advance on the conditions prevailing thirty or forty years ago.

In no sense, then, can free education be said to have proved a very pronounced success. Is it not possible that a direct payment, however small, might give both parent and child a greater responsibility and a greater interest in the results of the instruction given, and thus in consequence produce a more intelligent and useful body of citizens in the country? *In any case it seems premature to talk of extending the province of free education beyond the elementary stages, especially as there already exist great and ever-increasing facilities for continuing one's education through scholarships and special grants for those who are intelligent enough to gain any advantage from them and to repay the enormously increased cost that the wilder scheme would involve.—Brooksbank: Essay Writing.*

On Nick Names.

This is more important subject than it seems at first sight. Nicknames for the most part govern the world. The frequent overthrow of states and kingdoms—the shock and hostile encounters of mighty continents—the battles by sea and land—the feuds, the civil wars in England, the league in France, the uncharitable proscriptions of creeds and sects—the persecutions and massacres—the burnings, tortures, imprisonments and lingering deaths, inflicted for a different profession of faith—but so many illustrations of the power of this principle! The fires in Smithfield are fanned by nicknames. *Nicknames are the talismans, and spells that collect and set in motion all the combustible part of man's passions and prejudices.* Nicknames are the convenient portable tools by which they simplify the process of mischief and get through their job with the least time and trouble. These worthless, unmeaning irritating, envenomed words of reproach are the established sights by which the different compartments of society are ticked, labelled, and marked out for each other's hatred and contempt. They are to be had, ready cut and dry, of all sorts and sizes, wholesale and retail, for foreign exportation or for home consumption, and for all occasions in life. "The priest calls the lawyer a cheat, the lawyer becnaves the divine." The Frenchman hates the Englishman because he is an Englishman; and the Englishman hates the Frenchman for as good a reason. The Whig hates the Tory, and the Tory the Whig. The Dissenter hates the Church of Englandman, and the Church of Englandman hates the Dissenter, as if they were of a different species, because they have a different designation. The Mussalman calls the worshipper of the cross, "Christian dog," spits in his face, and kicks him from the pavement, by virtue of nicknames; and the Christian retorts the indignity upon the Infidel and the Jew by the same infallible rule of right. In France they damn Shakespeare in the lump by calling him a barbare.

The unlightened savage makes a meal of his enemy's flesh, after reproaching him with the name of his tribe, because he is differently tattooed, and the literary cannibal cuts up the character of his opponent by the help of a nickname. The jest of all this is that a party nickname is always a relative term, and has its countersign, which has just the same force and meaning so that both must be perfectly ridiculous and insignificant. Take away the meaning of the one, and you take the sting out of the other. They could not exist but upon the strength of mutual and irreconcilable antipathies; there must be no love lost between them. What is there in the names themselves to give them a preference over each other? "Sound them, they do become the mouth as well; weigh them, they are as heavy; conjure with them one will raise a spirit as soon as the other!" I have heard an eminent character boast that he had done more to produce the late war by nicknaming Bonaparte 'the Corsican,' than all the state papers and documents on the subject put together.

In all national disputes, it is common to appeal to the numbers on your side as decisive on the point. If every body in England thought the late war right every body in France thought it wrong. The only meaning of these vulgar nicknames and party distinctions, where they are urged most violently and confidently is that others differ from you in some particular or other which you highly disapprove of, forgetting that by the same rule, they have the very same right to be offended at you because you differ from them. Those who have reason on their side do not make the most obstinate and grievous appeals to prejudice and abusive language.

The use of this figure of speech (nicknames) is that it excites a strong idea without requiring any proof. *It is a short hand, compendious mode of getting at a conclusion,* and never troubling yourself or any body else with the formalities of reasoning or the dictates of common sense. It is superior to all evidence, for it does not rest upon any and operates with the greatest force and certainty in

proportion to the utter want of probability. Belief is only a stray impression, and the malignity or extravagance of the accusation passes for a proof of the crime. "Brèvy is the soul of wit," and of all eloquence a nickname is the most concise, of all arguments the most unanswerable. It gives *caste-blanche* to the imagination, throws the reins on the neck of the passions, and suspends the use of the understanding altogether. It does not stand upon ceremony, on the nice distinctions of wright and wrong. It does not wait the slow processes of reason or stops to unravel the wit of sophistry. It takes every thing for granted that serves for nourishment for the spleen. It is instaneous in its operations. There is nothing to interpose between the effect of it. It is passion without proof, and action without thought—"the unbought grace of life, the cheap defence of nations." It does not, as Mr Burke expresses it, "leave the will puzzled, undecided, and sceptical in the moment of action." It is a word and a blow. Facts present a tangible and definite idea to the mind, a train of causes and consequences, accounting for each other, and leading to a positive conclusion—but no farther. But a nickname is tied down to no such limited service ; it is a disposable force, that is almost always perverted to a mischief. It clothes itself with all the terrors of uncertain abstraction, and there is no end of the abuse to which it is liable but the connivings of those who employ, or the credulity of those who are gulled by it. It is a reserve of the ignorance, bigotry, intolerance of weak and vulgar minds, brought up where reason fails, and always ready, at a moment's warning, to be applied to any, the most absurd purposes. A nickname baffles reply, by the very vagueness of the inferences from it, and gives increased activity to the confused, dim, and imperfect notions of dislike connected with it, from their having no settled ground to rest upon. The mind naturally irritates itself against an unknown object of fear or jealousy, and makes up for the blindness of its zeal by an excess of it. We are eager to indulge our hasty feelings to the utmost, lest, by stopping to-

examine, we should find that there is no excuse for them. A nickname carries the weight of the pride, the indolence, the cowardice, the ignorance, and the ill-nature of mankind on its side. It acts by mechanical sympathy on the nerves of society. Any one who is without character himself may make master of the reputations of another by the application of nickname as, if you do not mind soiling your fingers, you may always throw dirt on another. No matter how undeserved the imputation, it will stick; for, though it is sport to the bystanders to see you hespattered, they will not stop to see you wipe out the stains. You are not heard in your defence; it has no effect, it does not tell, excites no sensation or it is only felt as a disappointment of their triumph over you. Their passions and prejudices are inflamed by the change, "As rage with rage doth sympathise," by vindicating yourself, you merely bring them back to common sense, which is a very sober, mawkish state. *Give a dog an ill name and hang him*—is a proverb. "A nickname is the heaviest stone that the devil can throw at a man," It is a bugbear to the imagination, and, though we do not believe in it, it still haunts our apprehensions. Let a nickname be industriously applied to our dearest friend and let us know that it is ever so false and malicious, yet it will answer its end; it connects the person's name and idea with an ugly association, you think of them with pain together, or it requires an effort of indignation or magnanimity on your part to disconnect them; it becomes an uneasy subject, a sore point, and you will sooner desert your friend, or join in the conspiracy against him, than be constantly forced to repel charges without truth or meaning, and have your penetration or character called in question by a rascal. Nay, such is the unaccountable construction of language and of the human mind, that the affixing the most innocent or praiseworthy application to any individual, or set of individuals, as a *nickname*—has all the effect of the most approbrious epithets. Thus the contraure,—*"the talents,"* was successfully applied as a stigma to the Whigs at one time, it held them up to

redicule, and made them obnoxious to public feeling. Call a man short by his christian name, as Tom or Dick such a one, or by his profession (however respectable) as Canning pelted a noble lord with his left-off title of Doctor, and you undo him for ever, if he has a reputation to lose. "With so small a web as this will I catch so great a fly as Cassio." It lowers the tone of admiration very speedily. By repeating a man's name, with some contemptuous abbreviation, you may soon make him sick of it, and of his life too. Children do not like to *be called out of their names*—it is questioning their personal identity. There are political writers who have fairly worried their readers into conviction by abuse and nicknames. They make people sick of a subject by making them sick of their arguments.

A parrot may be taught to call names, and if the person who keeps the parrot has a spite to his neighbours, he may give them a great deal of annoyance without much wit, either in the employer or the puppet. Nature, it is said, has given arms to all creatures the most proper to defend themselves, among others to the lowest she has given the use of nicknames.

There are some dull instances of the effect of proper names combined with circumstances. A young student had come upto London from Cambridge, and went in the evening and planted himself in the pit of the playhouse. He had not been seated long, when in one of the front boxes near him he discovered one of his college tutors, who accordingly called out in a low and respectful voice, "Dr Topping!" The appeal was, however, ineffectual. He then repeated "Dr. Topping, Dr Topping!" Still the Doctor remained immovable. The joke began at length to get round and one or two persons, as he continued his invocation of the Doctor's name, joined in with him, these were reinforced by others calling out, "Dr. Topping. Dr Topping" on all sides, so that he could no longer avoid perceiving it and at length [the whole pit rose and roared, "Dr. Topping," with loud

and repeated cries and the Doctor was forced to retire precipitately frightened at the sound of his own name.

The calling of people by their Christian name or surname is a proof of affection, as well as of hatred. *Diminutives* are titles of endearment. Dr Johnson's calling Goldsmith "Goldy" did equal honour to both. Titles of honour are the reverse of nicknames: they convey the idea of respect, as the others do of contempt but they equally mean little or nothing. We know nothing of Michael Angelo in this country but his name. The force of name is an abstraction of fame and greatness. Our admiration of man supports itself, and our idea of his superiority seems self-evident because it is attached to his name only.

W. HAZLITT.

Autobiographies.

"If any one professes to write a life, he must write it as it was. A man's peculiarities and even his vices should be mentioned because they mark his character." So said Johnson, and to this every one will agree.

It is easy enough to act up to this rule, when a man is writing life of some one about whom he can be quite impartial. But when he is writing his own life, we can hardly expect him to tell all that he knows about himself and lay bare all his faults to the world. "There is no man," said Voltaire, "but has some of the wild beast in him; but there are few who will honestly tell us how they manage their wild beast." "There is no such flatterer," says Bacon, "as a man's self."

Rousseau professed to unbosom himself in the autobiography to which he gave the name of *Confessions*, and probably he honestly believed that he did so. But a man can not be disinterested or even a clear-sighted judge of his own character. Any one who has read Morley's *Life of Rousseau* will feel that he has obtained much sounder knowledge of the man that he could

have got by reading Rousseau's life as written by himself. Morley consulted a great many other witnesses, and was a much better judge of Rousseau's life and character than Rousseau himself—a man of erratic temperament who could seldom write dispassionately about anything.

It might be thought that no one can be so well informed of a man's history as the man himself. But some of the best biographies in our literature have been written by persons not even acquainted with the man whose life they have told. Examples. Southey's *Life of Nelson*, and Foster's *Life of Goldsmith*. On the whole, perhaps, personal knowledge is the best qualification for a biographer; but even then there is always the fear that the biographer will be too lenient to his friend's feelings, and too enthusiastic about his virtues. Boswell has given us the best side of his friend Johnson, Johnson, himself of his friends Savage and Pope and Moore of his friend Byron. A man will seldom exhibit his secret heart, and least of all his weaknesses and vices, even to his best friend.

An autobiography, by giving only a part of the truth, may convey an impression that on the whole is false. It may be a disguise exhibiting not so much what a man really was as what he would have liked to be. John Bunyan however, went to the opposite extreme. He painted himself a much greater sinner than he was. It suited his ideas of conversion to form this exaggerated opinion of himself. Scott, Moore, Southey, all began to write biographies, but the task of continuing them was doubtless felt to be too difficult, and it was abandoned. Their lives have been better told by others than they could have been told by themselves.

The conclusion to be drawn is that biography, though one of the most valuable, is one of the most difficult kinds of composition; and that an autobiography, though by no means useless, is not likely to be very accurate, and requires to be corroborated by outside impartial testimony. In the correspondence, sayings, notes, diaries etc., of

distinguished men we have valuable autobiographical points and suggestions, of which a skilful biographer knows how to make proper use. Such hints, being unpremeditated, bring us nearer to the truth than formal attempts at self-portraiture.

✓ The Uses Of Biography.

Biography is, of the various kinds of narrative writing, that which is most eagerly read and most easily applied to the purposes of life.

In Romances, when the wild field of Possibility lies open to invention, the incidents may easily be made more numerous, the vicissitudes more sudden, and the events more wonderful, but from the time of life when Fancy begins to be over ruled by reason and corrected by experience, the most artful tale raises little curiosity when it is known to be false, though it may perhaps be sometimes read as a model of a neat or elegant style, not for the sake of knowing what it contains, but how it is written, or those that are weary of themselves may have recourse to it as a pleasing dream, of which, when they awake, they voluntarily dismiss the images from their minds.

The examples and events of history press indeed upon the mind with the weight of truth; but when they are repositied in the memory, they are oftener employed for show than use, and rather diversify conversation than regulate life. Few are engaged in such scenes as give them opportunities of growing wiser by the downfall of Statesmen or the defeat of Generals. The strategems of War and the intrigues of Courts are read by far the greater part of mankind with the same indifference as the adventures of fabled heroes or the revolutions of a fairy region. Between falsehood and useless truth there is little difference. As gold which he cannot spend will make no man rich, so knowledge which he cannot apply will make no man wise.

The mischievous consequences of vice and folly, of irregular desires and predominant passions, are best

discovered by those relations which are levelled with the general surface of life, which tell not how any man became great, but how he was made happy; how he lost the favour of his Prince, and how he became discontented with himself.

Those relations are therefore commonly of most value in which the writer tells his own story. He that recounts the life of another commonly dwells most upon conspicuous events, lessens the familiarity of his tale to increase its dignity, shows his favourite at a distance decorated and magnified like the ancient actors in their tragic dress, and endeavours to hide the man that he may produce a hero.

But if it be true, which was said by a French Prince, *That no man was a Hero to the servants of his chamber*, it is equally true that every man is yet less a hero to himself. He that is most elevated above the crowd by the importance of his employments or the reputation of his genius, feels himself affected by fame or business but as they influence his domestic life. The high and low, as they have the same faculties and the same senses have no less similitude in their pains and pleasures. The sensations are the same in all, though produced by very different occasions. The prince feels the same pain when an invader seizes a province, as the farmer when a thief drives away his cow. Men thus equal in themselves will appear equal in honest and impartial biography; and those Fortune or Nature placed at the greatest distance may afford instruction to each other.

The writer of his own life has at least the first qualification of an historian, the knowledge of the truth, and though it may be plausibly objected that his temptations to disguise it are equal to his opportunities of knowing it, yet I can not but think that impartiality may be expected with equal confidence from him that relates the passages of his own life, as from him that delivers the transactions of another.

Certainly knowledge not only excludes mistake but fortifies veracity. What we collect by conjecture, and by conjecture only can one man judge of another's motives or sentiments, is easily modified by fancy or by desire; as objects imperfectly discerned take forms from the hope or fear of the beholder. But that which is fully known cannot be falsified but with reluctance of understanding, and alarm of conscience; of Understanding, the lover of Truth; of Conscience, the sentinel of Virtue.

He that writes the life of another is either his friend or his enemy, and wishes either to exalt his praise or aggravate his infamy; many temptations to falsehood will occur in the disguise of passions, too specious to fear much resistance. Love of Virtue will animate Panegyric, and Hatred of Wickedness embitter Censure. The Zeal of Gratitude, the Ardour of Patriotism, Fondness for an Opinion, or Fidelity to a Party, may easily overpower the vigilance of a mind habitually well disposed, and prevail over unassisted and unfriended Veracity.

But he that speaks of himself has no motive to Falsehood or Partiality except self-love, by which all have so often been betrayed, that all are on the watch against its artifices. He that writes an apology for a single action, to confute an accusation to recommend himself to favour, is indeed always to be suspected of favouring his own cause; but he that sits down calmly and voluntarily to review his life for the admonition of posterity or to amuse himself, and leaves this account unpublished may be commonly presumed to tell truth; since falsehood can not appease his own mind, and fame will not be heard beneath the tomb.

—*Samuel Johnson.*

Conversation—its Uses and Abuses.

Conversation has been called an "art" by Dean Swift, and indeed the term is quite appropriate. For just as proficiency in an art comes from nature; so the power of

conversation is, more, or less, an inborn gift. There are no books that lay down rules for polite conversation; there is no school where it can be learned; and yet it is a talent as brilliant as music, a pastime as innocent as gardening, a recreation as profitable as reading.

Without conversation human society would be a dull affair. Man is by nature gregarious—he loves the company of his fellow men; indeed the more refined and cultured he is the greater is the need he feels for society. The craving for his kind is such a strong natural desire that it is reckoned as one of the indispensable human wants,—almost as one of the necessities of life. It has been well said that a man who wishes to live entirely aloof from his fellow-men, must either be a saint or a savage. If man had not been in the habit of carrying on conversations with his fellow-men, half of the keen zest of life would be gone. Our joys are doubled when communicated to others; our sorrows are lessened when imparted to others; so that conversation adds to the enjoyment of life both by intensifying our pleasures and by diminishing our pains.

Conversation is sometimes an admirable test of a man's intelligence. A fellow who is in the habit of keeping an unmeaning reserve in society, is generally detected to be a dull fool, though some half-witted knaves put an affected gravity in order to pass for wise men. No man, however wise, can be so busy with his own weighty thoughts that he can hardly find time to drop a few words in social conversation, when as a matter of fact he does find time to appear in society. The only difference between the wise and the foolish, so far as their attitude in society goes, is that the one talks little but does talk, the other does not either talk at all, or talks rank nonsense.

Compared with reading, conversation will be found to be as delightful a recreation as that which the best books can afford to the best lover of books; while in one respect

conversation perhaps excels reading, in as much as exclusive devotion to books makes a man conceited and pedantic, rigid and inflexible in his views, and addicted to monologue ; whereas by conversation a man comes to find that there are others who are his equal and perhaps his superior, and thus his conceit vanishes ; he also learns to have a respect or at least a consideration for the views of others ; and also allows a chance to others to speak without trying to engross the whole talk for himself.

There have been in England renowned conversationists, who, though guilty of the above defects, did yet so charm their hearers that their names have been handed down to posterity as the greatest talkers of the world. Dr. Johnson was one of these. His talk was so interesting that it held his audience as it were bound by a spell. His talk was so refined, so polished, so instructive that it has passed into literature. But when he talked, he generally monopolised the conversation ; and yet no body grudged it, because they listened passively as though under the influence of magic. The late Mr. Gladstone was also a gifted conversationist, and he too, like Dr. Johnson, appropriated the whole talk, to the exclusion of other speakers. Lord Macaulay was perhaps the most brilliant of them all. Thackeray says about his conversation : "To remember the talk is to wonder to think not only of the treasures he had in his memory, but of trifles he had stoned there, and could produce with equal readiness." And the very same charge was brought by some contemporaries against Macaulay too—that he talked too much himself, and gave little chance to others in the company.

Such men are, of course, exceptions : a man of genius is readily excused for faults which would be regarded as serious blemishes in ordinary people. Generally speaking, conversation, in order to be enjoyable, must be free and unrestrained. There can be no interesting conversation except between equals,—equals not necessarily in age, though that too would be a gain, but equals in understanding, in taste and habit, in views and opinions.

'Freedom of talk' not only implies perfect liberty on the part of the entire company to give expression to whatever thoughts and feelings they like, but also the absence of all restriction in the matter of subjects. If the conversation runs continually in one channel, it soon ceases to be interesting to be truly enjoyable it must possess Variety.

The greatest use of conversation is, however, not to provide amusement but to promote friendship. Friendship does not subsist on mere companionship: there must be mutual sympathy, and the best way of ensuring this is by a free exchange of views. A friend must open his heart to a friend before the two can properly be called by the name of friend. Conversation is thus the formation of friendships, and the more the opportunities of talk the greater grows the friendship, until with our best friends comes our best talk. In fact, as an instrument of friendship, conversation is more powerful than the conferring of actual favours.

Conversation is a faculty which can be as readily misused as it can be quickly acquired. The commonest faults are those of talkativeness and egotism. These two vices are intimately connected with each other: a man who talks too much is apt to talk a great deal about himself, and the man who is fond of talking about himself is naturally inclined to expatiate largely on his own virtues, and talk an hour longer than a less congenial subject. Talkativeness is not only a social fault, but a moral guilt—at last it is the parent of a vice, namely, it is the mother of lies. It is impossible that a man should talk much and not tell a lie; for even where a man is brief in his talk it is exceedingly hard for him to preserve the strict truth.

Egotism is perhaps less capable than loquacity. It springs from a sense of variety, and is only a sign of poor intelligence; for such a man thinks that because he is of such mighty importance to himself, he is equally so to

others, while the truth is that his affairs can have no more weight with other men than theirs can have with him.

It can not be denied that, though open to a few errors, the art of conversation is a most useful art, and deserves to be cultivated by every educated person. In India, however, conversation, as a special pastime, has scarcely an existence yet, even among the educated classes. There is no common spot in a town or city where educated Indians can meet together: "Indian Clubs," where they exist are still in their infancy, and provide more scope for indoor and outdoor games, for newspapers and debates, than for conversation. An educated Indian gentleman, when he meets a European gentleman at the latter's house or in some social gathering, finds himself in an awkward difficulty in trying to carry on conversation with him. The reason is obvious: their interests, their pursuits, their tastes, all differ. The subjects of conversation are usually of a social nature, such as weddings, theatres, balls, sports, etc. and in these the Indian either takes no interest at all, or finds himself excluded by his caste rules or some such impediments.

The result is that conversation between Indian and European gentlemen must often necessarily degenerate either into hollow formalities, or into what is properly called 'shop': or what frequently happens is that the European gentleman takes upon himself the role of the latter and the meek Indian contents himself with being a passive listener, sitting in stolid silence all the time occasionally breaking into a faint smile at a joke which he happens to understand or politely shaking his head in unqualified acceptance of whatever drops from his interlocutor's lips, and finally coming away from his presence gratified at heart with the excellent monologue that he had heard and the still better dumb show that he had enacted. This is the general nature of "conversation" as between an Indian and a European. Between two Indians, the Conversation is of an entirely different nature, but neither can this kind of talk be properly

called conversation. For the talk is mostly about matters of business or domestic concern, or official routine or sometimes even scandal. This is not the best use to which man can put the divine gift of speech; and yet it is unfortunately a fact that the general tone of conversation in Indian society is very different from that which prevails in European circles.

—*Professor Mukerji's Essays.*

Of Greatness.

"Since we can not attain to greatness," says the *Sieur de Montaigne*, "let us have our revenge by railing at it."

A little convenient estate, a little cheerful house, a little company, and a very little feast, and if I were ever to fall in love again it would be, I think, with prettiness rather than with majestic beauty. I may safely say that all the ostentation of our *grandeës* is just like a train, of no use in the world, but horribly combursome and incommodious. How tedious would this be if we were always bound to it? The mightiest princes are glad to fly often from the majestic pleasures, as it were for refuge, to the contemptible divertisement and meanest recreations of the vulgar, nay even of children. Servitude, disquiet, danger and most commonly guilt, are inherent in greatness; liberty, tranquillity, security and innocence in life of low fortune which is better guarded and attended than a high one.

As far up towards heaven the branches grow,
So far the root sinks down to hell below.

Another horrible disgrace to greatness is, that it is for the most part in pitiful want and distress. What a wonderful thing is this, unless it degenerate into avarice, and so cease to be greatness. It falls perpetually into such necessities as drive it into all the meanest and most sordid ways of borrowing, cozenage, and robbery. This is the case of almost all

great men. They abound with slaves, but are indignant of money. The ancient Roman Emperors, who had the riches of the whole world for their revenue, one would have thought, pretty well at ease, and to have been exempt from the pressures of extreme poverty. But yet with most of them it was much otherwise, and they fell perpetually into such miserable penury that they were forced to devour or squeeze most of their friends and servants, to cheat with infamous projects, to ransack and pillage all their province. The fashion of imperial grandeur is imitated by all inferior and subordinate sorts of it, as if it were a point of honour. They must be cheated of a third part of their estates, two third they must spend in vanity, so that they remain debtors for all the necessary provisions of life, and have no way to satisfy those debts but out of the succums and supplies of rapine, "as riches increase," says Solomon, "so do the months that devour it." The master mouth has no more than before, the owner is perpetually winding a rope of hay and an ass at the end perpetually eating it. Out of these inconveniences arises naturally one more, which is, that no greatness can be satisfied or contented with itself: still, if it could mount up a little higher, it would be happy; if it could but gain that point, it would obtain all its desires; yet at last when it is got up to the very top of the peak of Teneriffe it is in very great danger of breaking its neck downwards, but in no possibility of ascending upwards into the seats of tranquility above the moon. The first ambitions men in the world are said to have made an heroic attempt of scaling Heaven in despite of gods, but the thunder spoiled all the work when they were come up to the third storey.

Greatness has no reality in nature, but is a creature of the fancy—a notion that consists only in relation and comparison. It is indeed an idol; and St. Paul teaches us that an idol is nothing in the world. Every thing is little and every thing is great according as it is diversely compared. There may be perhaps some villages in Scotland or Ireland where I might be a great man and in that

case I should be like Caesar. 'Our country' is called 'Great Britain' in regard only of a lessor of the same name it would be but a ridiculous epithet for it when we consider it together with the kingdom of China. This whole globe of earth, which we account so immense a body, is but one point or atom in relation to those numberless worlds that are scattered up and down in the infinite space of the sky which we behold.

—Adapted from A. Cowley's *Essays*.

✓ Is State Patronage conducive to the display of genius.

Effect of state patronage on the display of genius :—

1. *Army and Navy*—The most important thing for a country is that it should be defended on all sides against foreign invasions. Then citizens will have much chance of the display of genius.

The patronage of the reigning king—he selects the best men for the highest positions and thus encourages men of energy and ambition to shine in such careers. Hence state-patronage is beneficial. But there are few cases when great general could rise without any such inducement. Clive, as for example, rose from a low position of a mere clerk, yet by sheer force of genius he saved the English cause in South India and became the founder of Indian Empire. Drake, Blake, Nelson, Churchill, Ranjit Singh, Haidar Ali, Nadir Shah, Babar and Sivaji are other examples. It was not the favour of the crown or to the patronage of statesmen, which produced such men. The genius was in them but they lacked the favourable opportunities, and when the opportunity presented itself the genius came out and showed itself. But even in this too they were rewarded by the confidence of their sovereign or the applause of their country. There was some encouragement to them to know that their services would be publicly recognised and rewarded. The expectation of such reward does not produce genius but it helps to produce

willing effort which leads to success.' It would be no encouragement to a great military or great naval commander if he felt that his services would remain unnoticed however successful he might be. Hence state patronage is favourable to the display of military or naval genius.

2. *Question of Research*—If a king is interested in the department of research, popular favour is likely to flow into the same channel. A science loving king produces science loving people, men of ability come forward, eager to meet the popular demand and win the applause of the sovereign. Research too needs outside support. A man of genius can not by himself carry out the research work unless supported and helped by others. Research requiring as it does patient study and prolonged effort needs support either from public funds or from private liberality or state support.

Fine Arts and Literature—They spring mostly from spontaneous impulse of genius. These depend upon taste and not upon research, on originality, not upon labour, on genius, not upon study, though study of course can be profitably employed in the cultivation of genius. Hence state patronage is more likely to be mischievous than helpful. For kings, by the condition of their position, become conceited and demand flattering attention as a right and discourage difference of opinion. They favour only that kind of excellence which happens to please them and so their patronage suppresses the spontaneities of artists of every kind and neglect much of their distinctive force. The poet, the prose writer, the painter and the musician all become cautious, subservient and conventional. But kings who are themselves admirable judges and men of genius, give full opportunity to genius to run its own course and such is not with kings of no cultivated tastes. Genius specially poetic genius fades in the atmosphere of courts. Dryden wasted his genius in the attempt to please the corrupt taste of a dissolute court.

In every age it was the free growth of national intelligence and national self-respect not the patronage of the court gave the new impetus and supplied the inspiring motive. Arts and literature flourished mostly in the reign of George III because he had no taste for either literature or art and left them to flourish without his interference.

Hence state patronage was mischievous in the case of literature and art but not necessarily in that of military and naval professions or in that of research.

Based on Nesfield's Senior Course of English Composition.

The Folly of Attempting to learn wisdom by being Recluse.

BOOKS, my son, while they teach us to respect the interests of others, often make us unmindful of our own; while they instruct the youthful reader to grasp at social happiness, he grows miserable in detail, and, attentive to universal harmony, often forgets that he himself has a part to sustain in the concert. I dislike, therefore, the philosopher who describes the inconveniences of life in such pleasing colours that the pupil grows enamoured of distress, longs to try the charms of poverty, meets it without dread, nor fears its inconveniences till he severely feels them.

A youth who has thus spent his life among books, new to the world, and unacquainted with man but by philosophic information, may be considered as a being whose mind is filled with the vulgar errors of the wise. utterly unqualified for a journey through life, yet confident of his own skill in the direction, he sets out with confidence, blunders on with vanity and finds himself at last undone.

He first has learned from books, and then lays it down as a maxim, that all mankind are virtuous or vicious in excess; and he has been long taught to detest vice and love virtue. Warm; therefore, in attachments, and steadfast in enmity, he treats every creature as a friend or foe;

expects from those he loves unerring integrity, and consigns his enemies to the reproach of wanting every virtue. On this principle he proceeds ; and here begin his disappointments. Upon a closer inspection of human nature he perceives that he should have moderated his friendship, and softened his severity ; for he often finds the excellences of one part of mankind clouded with vice, and the faults of the other brightened with virtue ; he finds no character so sanctified that has not its failings, none so infamous but has somewhat to attract our esteem ; he beholds impiety in lawn, and fidelity in fetters.

He now, therefore, but too late perceives that his regards should have been more cool, and his hatred less violent ; that the truly wise seldom court romantic friendships with the good, and avoid, if possible, the resentment even of the wicked - every moment gives him fresh instances that the bonds of friendship are broken, if drawn too closely, and that those whom he has treated with disrespect more than retaliate the injury. At length, therefore, he is obliged to confess, that he has declared war upon the vicious half of mankind, without being able to form an alliance among the virtuous to espouse his quarrel.

Our book-taught philosopher, however, is now too far advanced to recede ; and though poverty be the just consequence of the many enemies his conduct has created, yet he is resolved to meet it without shrinking. Philosophers have described poverty in most charming colours, and even his vanity is touched in thinking that he shall show the world in himself one more example of patience, fortitude, and resignation. "Come then, O poverty ! for what is there in thee dreadful to the Wise ? Temperance, Health and Frugality walk in thy train, Cheerfulness and Liberty are ever thy companions. Shall any be ashamed of thee, of whom Cincinnatus was not ashamed ? The running brook, the herbs of the field, can amply satisfy nature ; man wants but little, nor that little long. Come then, O poverty, while kings stand by and gaze with admiration at the true philosopher's resignation."

The goddess appears ; far Poverty overcomes at the call : but, alas ! he finds her by no means the charming figure that books and his warm imagination had painted. As when an Eastern bride, whom her friends and relations had long described as a model of perfection, pays her first visit, the longing bridegroom lifts the veil to see a face he had never seen before ; but instead of a countenance blazing with beauty like the sun, he beholds deformity shooting vicies to his heart, such appears Poverty to her new entertainer : all the fabric of enthusiasm is at once demolished, and a thousand miseries rise up on its ruins, while Contempt, with pointing finger, is foremost in the hideous procession.

The poor man now finds that he can get no kings to look at him while he is eating ; he finds that in proportion as he grows poor, the world turns its back upon him, and gives him leave to act the philosopher in all the majesty of solitude. It might be agreeable enough to play the philosopher while we are conscious that mankind are spectators ; but what signifies wearing the mask of sturdy contentment, and mounting the stage of restraint, when not one creature will assist at the exhibition ? Thus is he forsaken of men, while his fortitude wants the satisfaction even of self-applause, for either he does not feel his present calamities, and that is natural insensibility ; or he disguises his feelings, and that is dissimulation.

Spleen now begins to take up the man ; not distinguishing in his resentments, he regards all mankind with detestation, and commencing man-hater, seeks solitude to be at liberty to rail.

It has been said, that he who retires to solitude is either a beast or an angel. The censure is too severe, and the praise unmerited ; the discontented being who retires from society is generally some good-natured man, who has begun life without experience, and knew not how to gain it in his intercourse with mankind.

—Goldsmith.

Life, Endeared by Age,

AGE, that lessens the enjoyment of life, increases our desire of living. Those dangers, which, in the vigour of youth, we had learned to despise, assume new terrors as we grow old. Our caution, increasing as our years increase, fear becomes at last the prevailing passion of the mind; and the small remainder of life is taken up in useless efforts, to keep off our end, or provide for a continued existence.

Strange contradiction in nature, and to which even the wise are liable! If I should judge of that part of life which lies before me by that which I have already seen, the prospect is hideous. Experience tells me, that my past enjoyments have brought no real felicity; and sensation assures me, that those I have felt are stronger than those which are yet to come. Yet experience and sensation in vain persuade; hope, more powerful than either, dresses out the distant prospect in fancied beauty; some happiness in long perspective still beckons me to pursue; and, like a losing gamester, every new disappointment increases my ardour to continue the game.

Whence, this increased love of life, which grows upon us with our years? whence comes it, that we thus make greater efforts to preserve our existence at a period when it becomes scarcely worth the keeping? Is it that nature, attentive to the preservation of mankind, increases our wishes to live while she lessens our enjoyments; and, as she robs the senses of every pleasure, equips imagination in the spoil? Life would be insupportable to an old man, who, loaded with infirmities, feared death no more than in the vigour of manhood: the numberless calamities of decaying nature, and the consciousness of surviving every pleasure, would at once induce him, with his own hand, to terminate the scene of misery: but, happily, the contempt of death forsakes him, at a time when it could only be prejudicial; and life acquires an imaginary value, in proportion as its real value is no more.

Our attachment, to every object around us increases, in general, from the length of our acquaintance with;

it. "I would not choose", says a French philosopher, "to see an old post pulled up, with which I had been long acquainted." A mind long habituated to a certain set of objects insensibly becomes fond of seeing them, visits them from habit, and parts from them with reluctance; from hence proceeds the avarice of the old in every kind of possession. They love the world and all that it produces; they love life and all its advantages; not because it gives them pleasure, but because they have known it long.

Chinwang the Chaste, ascending the thorne of China, commanded that all who were unjustly detained in prison during the preceding reigns should be set free. Among the number who came to thank their deliverer on this occasion there appeared a majestic old man, who, falling at the emperor's feet, addressed him as follows. "Great father of China, behold a wretch, now eighty-five years old who was shut up in a dungeon at the age of twenty-two. I was imprisoned, though a stranger to crime, or without being even confronted by my accusers. I have now lived in solitude and darkness for more than fifty years, and am grown familiar with distress. As yet, dazzled with the splendour of that sun to which you have restored me, I have been wandering the streets to find some friend that would assist, or relieve, or remember me; but my friends, my family and relations are all dead, and I am forgotten. Permit me, then, O Chinwang, to wear out the wretched remains of life in my former prison; the walls of my dungeon are to me more pleasing than the most splendid palace; I have not long to live, and shall be unhappy except I spend the rest of my days where my youth was passed,—in that prison from whence you were pleased to release me."

The old man's passion for confinement similar to that we all have for life. We are habituated to the prison, we look round with discontent, are displeased with the abode, and yet the length of our captivity only increases our fondness for the cell. The trees we have planted, the houses we have built, or the posterity we have begotten,

all serve to bind us closer to earth, and embitter our parting. Life sues the young like a new acquaintance ; the companion, as yet unexhausted, is at once instructive and amusing : its company pleases ; yet, for all this, it is but little regarded. To us who are declined in years life appears like an old friend ; its jests have been anticipated in former conversation ; it has no new story to make us smile no new improvement with which to surprise, yet still we love it : destitute of every enjoyment still we love it, husband the wasting treasure with increased frugality and feel all the poignancy of anguish in the fatal separation.

Sir Philip Mordaunt was young, beautiful, sincere, brave, an Englishman. He had a complete fortune of his own, and the love of the king his master, which was equivalent to riches. Life opened all her treasure before him, and promised a long succession of future happiness. He came, tasted of the entertainment, but was disgusted even in the beginning. He professed an aversion to living ; was tired of walking round the same circle ; had tried every enjoyment, and found them all grow weaker at every repetition. "If life be in youth so displeasing," cried he to himself, "what will it appear when age comes on ? if it be at present indifferent, sure it will then be execrable." This thought embittered every reflection ; till at last, with all the serenity of perverted reason, he ended the debate with a pistol ! Had this self-deluded man been apprised, that existence grows more desirable to us the longer we exist, he would have then faced old age without shrinking, he would have boldly dreaded to live, and served that society by his future assiduity, which he basely injured by his desertion.

— *Goldsmith.*

Economic conditions as a factor in the evolution of the social customs of a community or a nation.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways
Lest one good custom should corrupt the world."

Man is greater than Religion, Law, and Custom. All these are evolved by him for his use, and not he by them. They are there to satisfy certain needs of man; when they fail to answer his needs, he changes them, and adopts other religions, other laws, and other customs. All those who oppose change really want to subordinate Man to Custom, Law, or Religion; their ignorance is on a par with the foolishness of those engineers who departing from all rules of their science would try to build a pyramid having its apex for its base. The ancient Hindu philosophers were aware of the greatness of man, and so different Smritis were compiled from time to time to give new laws and customs to meet the new conditions that arose in course of time. Most probably many of them were compiled at different periods of India's history; and even if some of them be of the same period, they were perhaps meant for certain provinces of India and not for the whole of India. India being a vast country has all sorts of climates and conditions, which being different in different provinces, the custom, too, in those provinces, must be different.

The social customs and religious observances prevalent at any time among men of various races, nationalities and creeds, inhabiting different regions of the earth, are the result of various forces. The geographical and climatic conditions of the people, the economic considerations, the difficulty or the ease with which means of subsistence are procured, the richness or the poverty of the nation, the state of their education, and their seclusion from or intercourse with other peoples, are some of the factors which have a share in the evolution of the social customs and religious observances, of the laws and regulations, of the manners and modes of living, prevalent among the nation.

It should be borne in mind that these factors themselves are not independent of one another; on the contrary they act and react upon one another, so that it can not be now decided whether they all existed side by side, and acted simultaneously from the very beginning, or whether some of them were at first the results of others, but when once came into existence they began to react upon their parents or causes. Nor can it be known which among them had a greater and which a lesser share in the evolution of those customs and observances.

Perhaps human thought is the most important factor of all the factors that are involved in the evolution of social customs, and a factor that comes earlier than others; but human thought itself, though not an after-growth due to the evolution of matter, as some scientists and philosophers maintain, has undoubtedly to depend much upon external suggestions. The people of countries where the soil is fertile, the means of subsistence plentiful, and the climate hot, will very likely be inclined to avoid exertion, to be hospitable, and to have the joint family system. On the other hand, where nature is niggardly, where land is mountainous and barren, and yields little in return for hard labour, the people living there will probably be strong and hardly; lacking in the softer human qualities of forbearance, and kindness, sympathy and fellow-feeling; wanting in regard for others' property, and in hospitality to strangers; and averse to living in accordance with the joint-family system.

It is not easy to explain the origin and growth of manners and customs, observances and practices, among a nation; they are the result of various forces, with their various complications due to their action and interaction. We can never have any certainty on the matter; we can only imagine their working by trying to isolate in thought one factor at a time and by considering the effect of it alone. But it should be remembered that in life they exist side by side, and work simultaneously; this abstrac-

tion and isolation in thought is done to facilitate our enquiry.

Again it should be remembered that all customs are but temporary shifts to meet certain needs, that none of them is perfect at any time and completely answers the object of its existence ; and so with better knowledge, with the discovery of better means of supplying those needs, they will be changed, modified, or replaced by new ones, even if we suppose that the needs themselves undergo no change in the meanwhile, though in actual life this is never the case. But even if these customs and practices answer their objects perfectly well, and are the best fitted to meet the people's needs at any time—a supposition contrary to facts—they will, in course of time, have to be changed, or modified, or replaced by others, because the needs themselves can never remain the same, they must alter, and with the changed needs the customs too must change—customs which were quite good before, but are no longer so when the needs have changed and the circumstances have altered. No one will call that man sane, who persists in wearing his polar dress in a tropical summer.

It does not require any great argument to prove that our circumstances change and our needs alter ; with this change the modes of life, the social customs and practices, too, change to suit the altered conditions of life.

We have seen that among the various factors involved in the rise, growth, and decay of social customs and practices, the economic condition of a community or a nation is one. Hence it is clear that when this will change, the social customs and practices, too, will have to change, even supposing all other factors remain unchanged. A community which has certain practices and customs requiring the pending of much money in their observance will have to give up some of them, and to modify some others, when it grows poor. If its members are in the habit of spending much money on occasions of birth and marriage, and in giving social feasts, they will

gradually discontinue or lessen the number of social feasts and will find also other means to diminish their expenses on such occasions.

Formerly it was seen in many Indian villages that Hindu peasants would not beat any cow or bullock in order to drive it out of their fields, if it happened to enter their fields. Perhaps the peasants have begun to hold them in less regard, perhaps they do not consider cows and bullocks so sacred as they did before, and this change in feeling may account to a certain extent for this change in their treatment of them. There may be also other factors involved in this change, still it will not be going too far to say that the change in economic condition, too, has no inconsiderable share in it. The peasants were formerly not so poor as they are now. It is true now they have more money, but at the same time the buying power of money has greatly decreased. Moreover there is also another reason of their poverty; their wants have very much increased now, while formerly they were not many.

Let us take another custom. In the Hindu Shastras there is laid a great stress upon the the virtue of hospitality, the virtue of entertaining strangers and relieving their wants. The Hindu Scriptures threaten those men with great punishments in hell, who neglect the duty of hospitality enjoined upon all householders. Formerly it was seen in Indian villages that the passers-by along a field were often offered something from the field. No stranger who came to a village in the evening was allowed to go supperless. If a stranger came as a guest to the door of a villager, he would respectfully entertain him. But such is not the case now even in villages. Along with other causes, such as the existence of public hotels and restaurants now a days, the poverty of the people, too, has something to do with this change.

Again professions and trades which were formerly considered derogatory for the twice-born to adopt are now followed by them in order to earn their livelihood. In Mohammedan times when they came to establish

their empire in India, many of the twice born Hindus flocked to their courts to earn their livelihood, and the prejudice had to give way before economic considerations. The same was the case when the English came to India. New Brahmins have no hesitation in serving under them, because with change of times their old means of subsistence do not now support them, and so even if there were no other considerations inducing them to enter Government service, this alone will be sufficient to induce them to do so.

Again many Brahmins, Vaishyas, and Kshatries, have now no hesitation in carrying on trade in leather articles, and in opening shoe factories. At Hindu shops where leather boots and shoes are stocked and sold, the Hindu boy-servants unhesitatingly wipe boots and shoes on their sleeves to remove the dust on them before showing them to their customers. It is now considered no dishonour to open wine shops even. Educated men of great families now unblushingly carry on this trade, which some generations back would have lost them their caste, and upon which they themselves would have looked with horror—and all this is now done in spite of the fact that in the eye of their brethren they will still lose some honour; in spite of the fact that their education has taught them that drunkenness is one of the worst social diseases from which a nation can suffer, and that they are helping in the increase of this moral and social evil. They do so because the drink trade is a very lucrative one. They would willingly enter some other trade, if some body could guarantee them an equal profit in it.

Again many Hindus who still entertain a prejudice against sea-voyage overcome their scruples, and allow their sons to proceed to Europe, America, Japan, or some other foreign country, because they know that the sojourn in such foreign countries will raise sons' market value, and that they will be able to earn much more, on their return from those countries, than they will ever do if they did not go out to foreign countries for educa-

tion. It should be remembered that no other motive, such as the ultimate good of the country and the like, except the monetary one influences them in doing some violence to their feelings due to their prejudice against sea-voyage, and in permitting their sons to undertake the sea-voyage.

We may mention one or two things more to show the effect of economic considerations on the modes of life, the customs and practices, of a community or a nation. Formerly many members of a family in India did no work, yet they were very willingly supported, because the living was so cheap then. Then even grown-up men, instead of entering some profession to earn their livelihood, took part in many games; now-a-days there are even young boys apprenticed to some trade, or sent in some factory, to add to the income of the family, and to provide food and clothing for themselves, which shows that now a family requires the help of all the members of that family to support itself. The lack of play, the early recourse to some trade or profession to earn their livelihood, have very much to do with the stunted growth and degenerated physique of the Indian nation.

Again economic considerations are among the causes which are causing the break-up of the joint family system among the Hindus. The growing practice of marrying widows among the Hindus is due to some extent to the same cause. Many Hindu families now find it hard to maintain widows. It is true there are also other causes operative in changing this custom, but it will not be denied that poverty, too, has some share in it.

Before bringing this essay to a close one point more may be mentioned: it must be remembered that customs are always the growth of many years, and so require some time to change. Moreover there are many forces which militate against change, and stand in the way of a rapid alteration of social customs—the reverence for the past, the respect for old age, the fear that the change may prove to be a change for the worse, because the new

being untried is always full of imagined risks and dangers, the fear of offending the society, and of suffering social ostracism consequently, and the conservative nature of man.

Thus we see that the social customs and practices, habits and manners, of a community or a nation, are never the same; that with the change of circumstances these, too, undergo some change, whether great or small; and that among other factors that go to produce this change—such as education, the intercourse with men of different nations, who have different customs, and the like—the economic condition, the comparative affluence or poverty of the community or nation, too, plays no mean a part in bringing about this change.

—Adapted from Prof. Hari Ram's *Essays*.

Technical Education. *Vocational*
Professional

'Educate or perish,' is the last word of modern science of British Industry.

By Technical Education we mean the training of apprentices and workmen in those arts and sciences, which are specially appropriate to, or bear closely upon, their trades.

Without a scientific basis no training is thorough. At present it happens that workmen use methods, often the best the experience the ages has taught, not knowing their utility and therefore feel no stimulus for their improvement. The apprentices, articleed to them, are brought up in the same mould and the case is similar to that of a blind man leading a blind man. But this getting along somehow must be done away with, before any real improvement can be dreamt of. We must obey the dictates of science, or it will crush us beneath its overwhelming wheels. Technical education, if properly imparted, will lead to a great development of scientific

knowledge. It will promote a spirit of inquiry into the *rationale* of the methods existing and will serve as an incentive to devise better ones. This preliminary training will lead to all the physical, intellectual and moral effect that education may be expected to fulfil. It will check scamped work and work its general standard. It will combine cheapness with excellence.

There should be primary schools where students may learn the simpler methods of calculation and the elements of grammar, and acquire a facility in composition, sufficient to enable them to draw out meanings from books. Then they should be grounded in the elements of such general sciences, as physiology, the laws of health, physics and chemistry. Then comes the period of apprenticeship when along with practical work special training, fitted for the particular line chosen, should be imparted to them. They should learn the sciences on which their work is based, *e g.*, Chemistry and Chromatics for Dyers, Statics and Dynamics for Watchmakers, Designing and Drawing for Cabinet-makers, and Mineralogy for Jewellers,—learn then not indeed in all their technical details but rather in their practical generalities.

But is a matter of no small regret that this important and essential branch of education is studiously neglected. It is for the Government and the people to establish Colleges for its promulgation; but so peculiar and persistent is our aversion for manual labour that a move in that direction is deemed nothing short of sacrilege. The imparting of technical education will enliven the working classes to a self-respect and dignity hitherto known. 'The time is not far distant,' says an eminent physicist, 'when science and manipulative skill will be joined together.'

—Adapted from *Progressive Essays*.

Industry.

Industry is the habit of 'continual' devotion to labour, bodily and mental, for some fixed and valuable ends.

There are men who though always busy can not be said to be *industrious*. These two qualities can be very easily distinguished; the former being the condition of one without having a fixed purpose works sometimes at one thing and sometimes at another, with a hurry and bustle which he intends to pass for earnest and eager diligence; while the latter is the condition of one, who having a definite aim, honestly and persistently works to arrive at it and adopts very reasonable means that may lead him thereto.

Life being meant for action is not properly used, unless men discharge their duties by industry and application. Life indeed is a bustle, commotion,—and action personified; there is an intimate connection between it and activity. In fact, wherever it may exist and in whatever form it may be observed it is associated with activity; we can not separate them, nor can we conceive the one without the other. The ant and the bee afford the most striking instances of intelligent industry. Such being the case, want of industry in man is to be looked upon as being not merely a social crime, but a positive sin,—an act of irreligion, not merely of mission, but of commission too.

If from childhood a habit of industry is acquired so much the better. But if such a systematic habit has not been attained, the latest time for its acquirement is youth, when the incentives to it are the strongest, from emulation, and from hope, from a sense of duty and from a love of ambition and, in fact, from all the prospects that the beginning of life unfolds.

Industry will make up a good deal for want of genius. The prevailing idea with our young people is that genius and industry are incompatible with one another, that a talented intellect and an unindustrious nature are irreconcilable. Many people try to establish their genius by off-hand exertions and think it necessary to remain ignorant, for fear of being thought dull. They may well bear in mind the following words of Sir Joshua Reynolds:—

"Excellence is never granted to man, but as a reward of labour. If 'you' have great talents, industry will improve them; if you have moderate abilities, industry will supply their deficiencies. Nothing is denied to a well-directed labour, nothing is to be obtained without it."

Industry establishes an independence of character, a spirit of self-help, which is the germ of all success. Depending on his own exertions, the industrious man earns a name that stands him in good stead to all that he undertakes.

By forming the habit of being decidedly industrious, man may avoid many a corrupting company, overcome many a temptations to do wrong, evade many an opportunity of evil thinking and season of danger to his own character. Professor Blackie says, "An idle man is a house keeper, who keeps the door open for any burglar."

All the great names in the arts and sciences, all those that have made the world for to-day, men such as Leibnitz and Pascal, Burke, and Milton, Newton and Raphael, were men of untiring industry and perseverance. The great geniuses of all ages with but few solitary exceptions, have achieved wonders and have been looked upon as miracles of genius, because, says Sydney Smith, "they were miracles of labour."

—*Adapted from Progressive Essays.*

Note.—The European nations are the most industrious and hence their general condition is best. The English, the Americans or the Japanese, do not leave all their works entirely on their fate. They are not idle or less industrious as the Indians generally are. They say "man is the architect of his own fate." He can make or ruin his own fortune. India can not stand on its legs and become independent unless it follows the examples of European nations and Indians can by industry make themselves as fortunate as the Americans are.

Imagination is as useful to an historian or to
a man of science as to a poet.

In almost all departments of literature imagination plays the most important part. The chief aim of man is to make every literary subject a perfection or an ideal of itself. The continual efforts of man from the earliest time have been to make improvements in everything he meets with in this world. He wants to make everything not only picturesque but ideal. A thing is picturesque when it has certain qualities which differ from the rest, an ideal thing is that which satisfies our sense of beauty and love. We have preconceived by means of our imagination a thing which we consider a perfection of all that we desire, and we try to make our objects approach this ideal as closely as possible.

Let us now trace the growth of knowledge in this world. Man first sees natural phenomena and the first impression produced on him is one of wonder and bewilderment. When primitive man gazed at the sun or the moon or the stars, he must have thought day and night about them because these things appealed to his sense of beauty. When anything strikes a man as beautiful his mind becomes wholly engrossed in it and everything pertaining to the objects looks beautiful. This is the essence of poetry. A poet is a man having a highly suggestive imagination. A writer of romance also possesses an imaginative faculty, but in his case, the imagination produces things of an inferior order. A novelist, again, is a man having a wild imagination, creating in the minds of the reader a sort of feeling veering between curiosity and fear. The novelist does not care whether his writing satisfies him or not; it is sufficient if he can feed well the romantic part of his reader's imagination. But the poet is a different type of man. He does not write poetry for the sake of others, or for earning a livelihood but for his own satisfaction. He simply puts down thought that arises in his mind at the sight of some object, and he puts that down in rhyme, be-

*

cause rhyme comes to him more easily during those fits of imagination. Moreover poets can see only the aesthetic parts of an object and are possessed of very sensitive minds. The following famous lines of Wordsworth on *The Daffodils* will serve to illustrate the above remarks:—

" And oft when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude,
And then my heart with pleasure fills,
And dances with the daffodils "

At first sight it seems curious and paradoxical that imagination is of equal importance to an historian and to a man of science. History deals with fact, imagination with fiction. The former treats of real men and women, the latter of ideal creatures or personages. There does not appear to be a single point of similarity between the two. Yet an historian like Livy said that he would have made Pompey win the battle of Pharsalia had the turn of the sentence required it—he would have forsaken fact for the sake of form. Livy was writing a history, a record of facts—and he would gladly have introduced a lie simply to make the sentence more beautiful. Still he is regarded as one of the greatest historians of the world. But of course we are not to take him literally. He was stating a fact in highly paradoxical manner. All that he means to say is that a great historian must possess a powerful imagination. The function of history is not only to put down the great events of the world in their true chronological order but to clear up the mysteries, to explain the seemingly curious events, to supply the true cause that led to some battle—in short, to enlighten the dark portions of history with the torch of imagination. This is the crowning glory of history. This is why, Livy, and Gibbon and Grote and Macaulay have gained so much distinction. Without imagination no historian can be properly called so. He must represent the dark bleak facts in a bright, warm manner, as if they appeared under the very eyes of the writer and of the reader. We do not much care about the personal appearances of the Georges

of England, but we do care to know how step by step, the English constitution has come to adopt democratic principle. We do not want to know who is the leader of the suffragettes and how many window panes they break every year, but we are interested in the arguments put forward by the suffragettes for their own cause and how these are refuted by the Government. These are subjects which the historian has to deal with and, these cannot be treated in an attractive manner without the help of imagination.

A serious but underserved blame laid on the shoulders of scientists by bigoted 'arts' men is that they are men having no imaginative faculty—that they are "dry-as-dust" men. They search after facts, grim realities. These sneering critics laugh at men of science because they seek after 'natural laws.' But it is pity that these men indulge in their fancied grotesqueness of science, without enquiring closely into it. Let us now examine the arguments put forward by men of science in support of their cause and judge for ourselves whether they are as barren in imagination as they are blamed to be.

As the world advances in age, the mind of man expands, and he feels a natural curiosity to enquire into the nature of things he meets with in this world. His experience widens and he feels the necessity of organizing the various observations he makes with regard to objects. He then classifies the natural objects into different groups in order to make his observations more systematic and more detailed.

The only real fundamental knowledge which we possess is that of our states of consciousness. All else, for example, the way in which we describe and interpret our experience is the product of our imagination. Now we become aware of certain sensations, and we try to find out the connection between the various sensations. We find it impracticable to base all our experience on fundamental consciousness in the manner of Berkely; and hence we treat of them as if they belonged to an external world.

During the course of our investigation we find that there is a particular kind of sensation which seems to occupy no special space, which passes through glass as easily as through a vacuum, which affects our *lunar caustic* and above all possesses no weight. This we call 'energy', and the above facts are termed the properties of energy. Again there is another kind of sensation which possesses weight and occupies an appreciable amount of space, and this we term 'matter'.

But it must be remembered that energy and matter are not fundamental things but products of our brain. The whole world is occupied by these two, and these are only imaginary quantities. The comforts of a railway journey, of electric lights and fans, of waterworks, in fact, all the conveniences of modern life, are all the fruits of the highly imaginative brain of scientific men. Mathematics "on which the whole world moves" is the product of imagination. Theories and hypotheses in science have all been created by the suggestive thought of scientific men. In short, the mind of a man of science is as fruitful as that of the "transmigrationist," the only difference is that the imagination of the former takes a more straight, reasonable, and useful path than that of the latter.

—K. C. Banarjis Typical Essay.

[A few points, hints, and sketches are given on the following essays which should be enlarged and developed by students themselves.]

ALLAHABAD, S. L. C. PAPERS.

1910.

- ✓(1) Write an Essay on (1) Well spent Leisure
or (2) A visit to a Mela.

(1) Well spent Leisure—The moments of leisure, after the task is over, if well utilized, will either turn out some profitable piece of work or increase our knowledge and experience. Something must be done during the time we are free from our work. A man who spends his leisure

time to no good purpose, is either mad or mischievous. It is very difficult to gain success in these days of keen competition and hard struggle for existence if we do not employ to advantage every minute of our time, whether leisure or fixed. Many men have been prospered or ruined mainly because of the use or abuse of the leisure hours

We can spend the moments of leisure usefully in various ways. This depends largely on the temperament and taste of each individual. The best thing for every man is that he should spend his leisure moments towards the improvement and betterment of the position which he occupies. Much of our time is spent in the domestic affairs and house-hold duties, and very few calmly think on what would be really the best way for them and how should they utilize their leisure hours. If a man is fond of reading he should devote his spare moments in reading books. If he is weak and unhealthy he should roam about in gardens for the benefit of his health during those hours. Thus every man should use his leisure time in the way which is best fitted, most suitable and most needed for the improvement of his rank and position. But no serious work should be done in that time which we should be quite free from sad thoughts, in worldly cares and anxieties. After the hard work is over we should enjoy at least two hours of leisure.

Some of the modes of passing leisure time to advantage are:—

(1) for the improvement of health and soundness of body—pleasant walks, visits to places of interest, refined games, cheerfulness etc,—necessary.

(2) for the development of intellect and increase of knowledge,—the study of books, reading of novels, magazines and newspapers, attendance at public lectures, taking part in debates, discussions and literary societies—very useful.

(3) for the public welfare—the leisure hours should be well spent in founding, establishing and organising various

institutions; visiting and aiding schools, convents, orphanages and charitable houses. We should sympathise with the poor in their distress and help the needy with money.

2. A visit to a Mela

(1) Define a Mela. Show how it originated and how it first arose.

(2) Name the place and date of the Mela. Write a few words on the particular Mela you visited, the occasion of it, the reasons of your preparations for the visit. Further say that you were in the company of your friends whose presence enhanced the beauty of the place and the charm of the Mela.

(3) Then come to the body of the essay. In this you should describe the things which you saw and do not touch those with which you have no concern in your essay proper. Very briefly and in simple words describe the wonderful things you noticed, new men you came across, strange events that took place and the peculiarities you observed; the time you spent there; and other things and incidents which touched your heart and which being most interesting were worth mentioning.

(4) Finally in the Conclusion give a general remark of your own on the Mela and say whether it was a success or not, whether you were as pleased and delighted as before in other melas; what were the good points and drawbacks which you noticed. Then pass your judgment on it hinting at what was superfluous or wanting in it. In the end show how you returned from the Mela.

1911

(6) Essays on (1) The use and abuse of school games.

(2) The most interesting railway journey you have made.

1. The use and abuse of school games—

Uses—(a) The school games give good Physical Exercise, develop the physique of students, improve the health and body and thus make the players fit for the struggle of life.

(b) Students learn to abide by the rules of the games and obey the orders of the captain.

(c) They realise their duties and responsibilities, learn the virtues of mutual help and sympathy, self-sacrifice and discipline and understand the sense of honour and fair play

Abuses—(a) There being competition in school games, the private grievances of one party are avenged on the other in play. This often degenerates into rivalry of serious nature.

(b) Students waste much of their time and ruin their health by devoting too much attention to play at the neglect of their studies.

Note:—For further points see essays on Football and Kabbadi.

2. The most interesting Railway Journey you have made—

(a) The starting station, the destination and the purpose for which the Journey was undertaken.

(b) The sights and scenes, natural scenery, historical buildings and interesting things seen on the way.

(c) Conclusion. Friends or relatives who came to receive you on the station where you intended to alight down.

Note:—For further points vide the essay on Railway Journey.

1913.

Essay on:—The Advantages and Disadvantages
of life in a School Hostel.

Advantages:—Hostlers live under the guidance of school authorities who take proper care of their studies. Hostels are generally a part of the schoolbuilding, and hence the hostlers, unlike day boys, are not put to much trouble. They can attend to various clubs, meetings and debates that are held in schools.

In hostels there are senior students who help the junior ones in removing their difficulties. The superintendent keeps a close watch on the hostlers' manners, habits and customs. He does not allow them to wander about at night or to indulge in wicked pleasures or move in bad societies.

The hostlers learn brotherhood, mutual love, respect and sympathy. They learn the practical lesson of regularity, punctuality in rising, sleeping studying and taking food. Thus their distribution of time is well managed.

The hostlers are free from the worries and anxieties of house life and have opportunities of peaceful and undisturbed study, while a day boy has to attend to the household works as well.

The hostel life is conducive to health. There is no difference of caste and creed, as the hostlers freely mix with one another. They learn uniformity as they think that they belong to the same school, they take almost similar food, occupy similar rooms, supplied with similar furniture. Thus the school hostels help in the process of nation-building.

There is affectionate nursing of a hostler in time of sickness. His friends in the hostel help him in need and sympathise with him in his distress. They sacrifice their interests for his sake. The doctor is at the beck and call.

Disadvantages—Generally speaking there can be no disadvantage if the Superintendent is a good and capable man and if the financial position of school is sound. Sometimes difficulty is felt when the servants and cooks run away on account of being maltreated or poorly paid. The boys, then, prepare their own food or buy it from bazaar, thus performing double duties of reading books and preparing food they fall ill and lose health.

The hostlers give unnecessary attention to games at the neglect of their studies. The games are made an end in themselves and so they produce bad result. Besides, more time is spent on sociality than on study, on useless talks than on thinking and meditation. They imbibe evil examples and pernicious influence, such as smoking and drinking, from their bad companions.

They are deprived of the advantages of home life. The sad news of the death or serious illness of their relatives disturbs the peace of mind and puts them to great trouble. They suffer badly from illness and long for their parents in the absence of a good doctor.

There is a growth of party spirit and spirit of independence. They spend their money freely as their actions are not checked or restrained by their guardians. In hostels they move in fashionable circles and mix with rich men and hence there is a change wrought in their views, thoughts and deeds. They do not cling to the old customs and manners.

1914.

Essays on—(1) The horse

(2) The school library

(3) The motor car

(4) A man is known by the company he keeps.

(1) The horse:—

(a) General description.—of various colours and sizes; lives on grass and vegetables. Hoofs

well-adapted to rough roads ; kinds of horses—the Hunter, the Waler, the Charger, the Carriage horse, the Race horse, the Arabian horse and the Burma pony.

- (b) *Where found*—nearly in all parts of the world. The best species in Arabia, N. Africa, Australia and Turkistan.

Some qualities—Very spirited and fond of stirring and exciting scenes, brave, graceful and faithful. Its intelligence, sagacity and fleetness. Senses of touch and smell keen. Fearless in battle.

- (c) *How and Why tamed and trained*—

- (d) *Its usefulness*—in drawing heavy loads in peace and war, in drawing carriages, in hunting, in agriculture and in sport etc. Arab horse famous for swiftness and endurance. Trained to show feats in circus. Horse race. Hoofs yield glue; bones used for handles of knives and forks; hide for leather.

(2) The School Library

A school library is attached to every school with a view to place within the reach of boys good books on various subjects which might amuse and instruct them in their leisure hours and widen their general knowledge.

A school library should contain such books as may be useful for teachers to increase the ability and capacity for their own profession ; such as may be advantageous to students to supplement their knowledge already derived from text books.

The books should be well-arranged. Books should be placed in separate almirahs according to the subjects numbered and recorded in a list and in order to avoid confusion each book should be always placed in its proper place.

Boys should be careful not to spoil the library books or else they are liable to be fined or punished. Books

should be returned and issued and re-issued on their fixed dates.

(2) The Motor Car.

(a) *Definition*:—a car that carries its own propelling power. It is driven by electricity, or by steam, or by gas produced from petroleum.

(b) *Description*:—

(c) *Advantages*:—It is useful for tourists and sight-seers in India. Facility in trade and commerce and ease in communication and mutual intercourse. Used with great advantage for military purposes.

Disadvantages:—‘A pest of the urban road.’ Fatal motor car accidents daily in Bombay and Calcutta. Bad smell and great dust left behind a motor car very uncomfortable.

(4) A man is known by the company he keeps

This proverb means that we may judge the character of a man in the absence of other evidences by the company he is fond of moving in.

A great man has rightly said, “Tell me the company of a man he keeps, and I will tell you the character.” Company, therefore, is a great influencing factor in moulding a man’s character.

Man is by nature a gregarious—he loves the company of his fellow men. The more refined and cultured he is, the more he requires the society of men.

Every man seeks the company of those who are agreeable to him in tastes, habits, thoughts and feelings. If he lives amongst the idle and wicked he becomes one of them, unless he is influenced by the good and the virtuous. If, on the otherhand, his friends and companions are noble, he is regarded as noble and well behaved. And this way of judging is true for all times for “Like goes to the like, water flows towards water, and birds of the same feather

fly together." A good boy finds no pleasure in the society of bad boys and like wise to an idle boy the talks of the diligent are useless.

But there is exception to this maxim. It sometime happens that good men of greater ideals and broader sympathies join the party of the wicked for pleasure or from sense of duty hoping thus to bring them to the right path. This happened with eminent religious preachers or prophets who moved in the company of the wicked and sinners and made them true men.

Hence, great minds are unaffected or uninfluenced, however freely they may mix with the wicked, but the average human being if they do so with the drunkards, thieves and gamblers shall surely imbibe the wicked examples and will be counted among them.

1915

Essays on—(1) Advantages of being a member of a large family.

(2) The Gramophone.

(3) The imaginary adventures of a rupee.

1. Advantages and disadvantages of being a member of a large family.

Much happiness, comfort and strength depends upon the family, however small or great it may be. The ancient Hindus petitioned to gods to grant them strong and beautiful children because the ancestors of the Hindus were strangers in India, and were always in danger of being attacked by the hostile tribes and wild animals. Sons were a source of strength and daughters were valued as the future mothers of another generation. Their desire for children was strengthened by religious ideas, and they believed that the worldly happiness and salvation depended on the number of children. The childless father was

thought unfortunate as he had no one behind him to perform ceremonies for the benefit of his soul in the next world. Hence originated the system of adoption.

Advantages are many. The children are a source of delight and happiness. They support their parents in old age and in distress. Happy is the house that has children. They are the divine gifts. The family intrigues and quarrels have been settled by the advent of a child. The mutual love between the husband and wife is renewed. Parents, brothers and sisters are constant companions whether in weal or in woe. The abler members can work outside and the weaker at home. The old and the young all give help to the orphans and widows. The domestic affairs are divided and done easily and the income is gathered for mutual help and benefit.

Disadvantages are felt among the poor. To them children are a source of expense. Elders have to care for the youngers and with the increase of family there is no increase of income. Children are sometimes a check to comfort and happiness. Old people adhere to old customs and manners and they do not allow their youngers to move in or to advance with the fashion of the time. Hence they become burden to them.

2. Gramophone or Phonograph.

1. Introduction—An instrument by means of which sounds can be permanently registered or imprinted on a moving surface of tin-foil or wax and afterwards mechanically reproduced almost in the original tones from the imprints.
2. Its invention and further history—by an American named Thoms Alva Edison in 1876. First design patented in 1877. Further development. Famous men such as, Thomas Young and Wertheim (1842), Leon Scott and a physicist (Konig of Paris) all made successful efforts to record graphically on moving surfaces the motions of sound. But sound could

be reproduced only in the first phonograph by Edison. He cut a spiral groove on a brass drum, fixed on a horizontal screw, which, when rotated, produced the same sounds by the running of sharp edge of needle in the middle of them.

Hence the more improved form of phonograph is gramophone or talking machine.

3. Uses—It preserves the voices of the most famous singers, the notes of the finest musicians and burning words of speakers and statesmen. Even dog listened to his master's voice in it. The melancholy and dejected cheered up. A new industry; an instrument of immense value in the investigation of problems in acoustics. There will be wrought entirely a new and wonderful change in the world and there will be a step further in the improvement of Gramophone when the moving pictures in bioscopes or cinemas are made to talk or produce original sounds. This, it is heard, has been attempted and brilliant success has been achieved to a great extent by the Germans. It is, in short, the greatest though not the final, triumph and the highest flight of Science.

3. The Adventures of a Rupee.

Last night I dreamed a strange and wonderful dream. In the dream I saw that I was sitting in my room with a table placed in front of me. On that table there was a rupee. All of sudden the rupee raised itself upon its edge and looking towards me gave the following account of his adventures:—

"In my childhood I was very fond of rambling and seeing new sights and scenes of the world; and before I became 8 years old I was able to visit almost all the parts of the world. My native place was London. I remained there for about three years. But at the close of the third year I came into the possession of a miser who shut

me up into an iron steel box and I remained confined there with hundrds of my brethren for 20 years when that man died and his son took me out for buying a large tract of land. For some time I wandered here and there and passed from one man to another without taking rest. Some times I fell into the hands of a shop keeper, a druggist, a doctor or a preacher, till at last a traveller who was bound for India carried me to Bombay. Here I passed a greater portion of my life. The traveller gave me to a painter who carried me to Agra where I was arrested by a superstitious old woman. That woman kept me with her as long as she lived. At last I was given in exchange for 16 annas.

"I passed from pocket to pocket for 6 months when one day a student pawned me for a glass of wine. After that I came into the hand of a boy who threw me playfully, as far as he could. I fell into a pit where I lay undiscovered for 50 years when a soldier chanced to get a glimpse of me while passing by that way. He took me up from the ground, pocketed me and gave me in a prize distribution to a brilliant and shining school boy as a reward for his merits.

"Again I made rapid progress from place to place, sometimes falling into the hands of a gambler, a drunkard, a lawyer or a soldier, till my lot cast me to a poet's house who placing me before him wrote a beautiful poem on me which has immortalised my name. Thus I still exist in the minds of the people even though they may have never seen me throughout their lives.

"These are the brief adventures which I underwent and this is the brief history of my life."

1916.

- Essays on—
- (1) The advantages and disadvantages of life in a great city.
 - (2) The imaginary adventures of an umbrella.
 - (3) The aeroplane.
 - (4) A day in the rains.

- (1) The advantages and disadvantages of life in a great city.

Advantages :— 1. Advance of civilization, greater knowledge of men, of their modes of living, their customs, manners, castes and creeds—all by constant contact with men of different characters, habits and occupations. The city life affords a better place for hard work and good wages.

2. Greater activity in public work of a social, religious and political nature. Great ease and comfort in the prevention and cure of diseases. There are physicians and doctors in cities, hospitals and asylums, parks and public houses, libraries and theatres, bioscopes and circusses, museums and picture galleries, historical buildings and sacred places, fairs and clubs, and, in short, we can read fresh papers and magazines and move in refined societies and witness tragedies or comedies being acted.

3. Facilities for education, specially higher one. Wealth which is necessary for decent living, can be acquired by means of trade and commerce which can be easily carried on in cities. Greater opportunities of rising in business, service or in other occupations.

4. Villagers are idle, illiterate and ignorant, while city folk are mostly active, hard workers, clean and skilful.

Disadvantages :—1. Want of space, unhealthy conditions of life in great cities, very little of natural scenery and

surroundings, diseases, impure water and air; heavy rents and unhealthy climate all produce bad effect on the health of the inhabitants.

2 Great hurry and bustle and turmoil in cities. The rush of men, carriages, motor cars, bicycles and tram cars etc. in the streets put a man to a great trouble who, while passing along them, is very careful so that he might not be run over or knocked down by a passing vehicle.

3 A big city is the home of pickpockets, swindlers and cheats, drunkards, rascals and wicked men of all kinds. There is no great honesty, thrift and temperance, the city shopkeepers being dishonest, the grandees luxurious and the artisans cunning.

4 In spite of all the sanitary arrangements a city is producer of various forms of diseases and illnesses. The havocs are wrought by epidemics, such as, cholera and plague.

(2) The imaginary adventures of an umbrella —
Definition of the word :—“A portable shade, screen, or canopy, extended or an expanding frame composed of bars of steel, cane etc, inserted in or fastened to a rod or stick, and carried in the hand for sheltering the person from the rays of the sun or from rain or snow.” (*Concise Dictionary*)

Imaginary adventures of it —Here give some unreal or real stories of your own about the umbrella you used in visiting foreign countries, in viewing beautiful places and buildings, in taking long and tedious walks through jungles and unfrequented places. Some points on it are given below —

“The great use of an umbrella in tropical regions—the way in which it is used there—its gradual development to the present form—its usefulness as an apparatus for descending safely from a balloon—how its introducer, Jonas Hanway, in London was ridiculed, pelted, by the people and how he succeeded in the end in his work.

The Essay on "The adventures of a Rupee," may give you an idea of how to write an imaginary essay.

[Vide the essays of 1915]

(3) The Aeroplane—

1. The first attempts to fly in the air—balloons etc.—a long history.
2. The first aeroplanes—the Wright brothers of America, then repeated efforts in Germany and England, and the final success in it.
3. The shape and form of aeroplane—like kite.
4. Various kinds of it.
5. Its growth and improvement owing to the "Great War."
6. Disadvantages and dangers from it.—
7. Its usefulness—in carrying men, money and letters from one country to another with the swift possible speed; in sending soldiers to the dangerous hilly regions to suppress rebellion, to threaten the corsairs and to spread pamphlets and notices among the people.

(4) A day in the rains—In this essay give a description of the strange peculiar things which you saw and the occurrences which happened on a day, of course rainy day, in the rainy season.

For further hints, vide the preceding essays on such subjects.

1917

- Essays on :—(a) Newspapers
 (b) Your idea of a hero.
 (c) Dreams

(a) Newspapers – Vide the Essay on this subject.

(b) Your idea of a hero :—

(i) What do you mean by the word 'hero'? Whom do you call a "true hero"

(ii) What are the functions and duties of a 'hero'? Suppose you fight bravely in a battle, can you be called a 'hero' in the true sense of the word? Besides being sincere, and honest in his dealings with others, true to his word and deed, noble, brave, chivalrous, fighter for the maintenance of the rights of the poor, weak and oppressed and keeping the honour and chastity of women, what more duties has a true hero to discharge? Touch all the points briefly.

(c) Dream.

Dream is mental action during sleep. It is only present in the lighter form of sleep. All the time that a man dreams, his imagination is remarkably active in forming wonderful mental pictures, interwoven in a such a way that they pass into absolute faith and actual reality for the moment.

Dreaming is induced by all causes that disturb sleep; the chief of which are: unsuitable food before retiring to rest, unsuitable bed-clothing, an impure blood-supply to the brain due to heart disease, excessive use of tobacco, kidney disease or constipation, or it may be mental strain arising from anxiety or study pursued till bed-time. But the true cause of dream is as yet not definitely known. Some hold that a little fairy comes at night from moon and with a silver wand she waves her hand round the head of a man who goes to bed. Then the man dreams of

pleasant things; but when she moves the wand from left to right he dreams of ugly horrid things

A man of sound health is seldom afflicted with dreams. In dreams man wanders through the aerial regions, viewing scenes quite separate from his physical body by thousands of miles of seas and lands. For instance some people say that, a dreamer, in Agra can go to America in the twinkling of an eye and admire the scenery of Nigra there. The next moment he is probably riding through the vales of Kashmir. His naked eyes are closed, but with his inward eyes he sees innumerable strange and wonderful things joined together in a most ludicrous and horrible manner. He sees things distorted and disfigured in such a way that he has perhaps never seen in his life or passes through such strange places which have no real existence. But it is true that man sees only those things in his dream which he has seen in the actual and material world in some form or other

Suppose a man dreams of a golden winged horse, though he has never come across such a horse in his state of consciousness. But he has seen a horse, gold and wings, and it is only humorous combination of all these things that forms a strange and wonderful picture in his dream.

Since we have no control over the things we see in dream and since they last as long as we dream, so our life is compared to dream in as much as it is unsubstantial and temporary. Shakespeare has beautifully described life in "The Tempest" where he says,

We are such stuff
As dreams are made on, and our life
Is rounded with a sleep

1918

Essays on. (1) Life in India at the present time, as compared with that of a hundred years ago

(2) A story told by the School Clock.

(3) Careers that are open to a student of an Indian High School; describe them and say, giving reasons which you would prefer.

(1) Life in India, present and past.

Great public activity, social reforms, less orthodoxy, freedom of religion, no religious persecution, great changes in dress, manners, customs and fashions, thoughts and feelings; great national awakening, Hindu Muslim Unity, their on common aim and crown of ambition—getting of complete swaraj within or without the British Empire and Schemes devised to attain to that end.

India now enjoys peace and prosperity. It is under a strong and powerful king, while a hundred years back there was no one powerful government. Chaos and anarchy reigned supreme. There were constant wars, rebellions, disturbances are insecurity of life and prosperity and no guarantee for the safeguard of public interests. India was parcelled out into numerous independent chiefs or adventurers. The question of the supremacy of any one nation or power was still in the balance and undecided. The British had still battles to fight, enemies to be faced and rebellions to be suppressed before they could become predominate power in India.

A hundred years ago India was deprived of all the advantages and benefits of the scientific investigations and achievements, discoveries, inventions and modern researches. Roads were unsafe, travelling was extremely difficult and communication could not be carried on peacefully. There are now railways, good roads, post and telegraph offices, motor and tram cars etc. etc. in contrast with rough and unsafe roads, bullock carts and state postal system. Nomad hordes are reclaimed and there is a facility to trade and commerce in various parts of India. India is safe from foreign attacks and violent crimes. Thugs, robbers and rebels are all put down; sanitation is improved, hospitals are opened for the sick and the poor;

jails are filled with the wicked and thieves and lunatic asylums are made for the mad; workshops, factories and firms are opened for the employment of the needy and poor; education is imparted among the masses; removal of the barrier of caste system; employment of the Indians in public and 'Government services' and there is a great awakening for the 'nation-building and securing self-government'.

(2) A story told by the school clock.

Let your school clock be gifted with the power of telling stories and let you be in the position of a listener. Then thinking your clock to be in the 1st person and you to be in the 2nd person, now tell any story which you know best in the 'mouth' of your school clock, like that told by a 'Rupee' or an 'Umbrella' in the preceding pages.

(3) Careers for high school students.

A high school student is eligible to go in 'college class, or any department of service, especially clerical line. He may join C. T. Class; become a teacher in a school, an engineer, a doctor, a clerk, a mukhtar, a police sub-inspector and a business man. But these are all academical qualifications and with the advance in a particular branch of learning or with the University qualifications, there is increase of his income and rank and hope of his bright future prospects. But whether he joins the government service just after leaving the school or whether he starts business, he should see which side of work is most suitable and which line of action is best fitted for him and with what reasons.

[Suppose you wish to be a Government servant or to join a private firm or to start business, you should give reasons why you like or dislike it.]

1919

Essays on:—(1) **The Coolie**—The different kinds of work he does ; his appearance his manner of working, his amusements.

(2) **The Means of Transport**—The things we commonly use have been brought to us by different means ; description of the various means of transport, both inside a country and between different countries.

(1) **The Coolie :—**

His work—He carries heavy loads on his head and shoulder to and from distant places ; drives carts ; removes the luggage of passengers from the railway stations to their destinations ; he is, especially employed by the station master for carrying goods or parcels from one place to another ; or he works on farms, plantations, in firms and factories. His work is manual and mechanical.

His appearance—He is very simple in his dress and food, wears rough and tattered clothes : generally a dhoti and a shirt, he is very dirty on account of hard work and small income ; he is rude and illiterate, and is generally black.

His manner of working—(before and 'after' the 'arrival of a train and on other occasions).

His amusement—is coarse and unrefined ; he indulges in drinking, gambling, singing bad songs, and smoking.

(2) **The Means of Transport.**

Those used within a country are—"Horses, Bulls, Camels, Elephants, Buffaloes, Bullock Carts, Horse carriages, Tongas, Ekkas, Bicycles, Motor lorries, Tram cars, Boats, Steamers, Railway trains etc.

Those used between countries are—Trains, Aeroplanes, Ships, Steamers, Motor cars etc.

[Give a brief description of each kind.]

✓ 1920.

Essays on:—(1) The advantages of a knowledge of English.

(2) Photography.

(3) Electricity.

(4) The intelligence of animals.

(5) The experiences real or imaginary of a traveller who has been forced to spend a night in an Indian Jungle.

(1) The Advantages of a knowledge of English.—

Advantages—The knowledge of English makes a man practical and familiar with the various religions of the world; acquainted with social, political and economical conditions of the different parts of the globe; we read about the customs, manners, discoveries, inventions, scientific achievements and modern researches of the different countries through the English papers. Almost all the various branches of learning, the literature of advanced and civilized nations of the world and the secrets of their success, are fully known and revealed to us through the English language. Science and art are all taught through English; even a young man knows something about the power of steam, water and air; the uses of electricity and gas; causes of rain, formation of clouds and changes of seasons etc. The knowledge of English directs our attention towards worldly happiness and joy. Without it we cannot earn decent livelihood and cannot rise to high posts. A man can not be a Tahsildar, a Judge, a Deputy Collector, or a responsible Government Officer unless he learns English.

It enables us to communicate and hold intercourse and transaction between various parts of India and different countries of the world. By reading newspapers we learn much of the present, social, political and economical conditions of Europe, Asia and America.

It makes a man public-spirited, honest, generous, punctual and prepared for the keen struggle of life in youth and calm resignation in old age.

(2) Photography—vide the essay proper

(3) Electricity.

Definition—No correct definition of the word has been as yet given. The only definition, preferable here is that *Electricity is a wonderful energy.*

How it is prepared—It is prepared by means of batteries, steam power and water power.

Advantages of electricity—It can be used at a great distance from the place where it is produced. Coal is now being replaced by electricity as it is less expensive and easily handled

Its uses—It is used almost in all the civilised countries of the world. There are electric lights, electric fans and electric railways. It is used now in cooking food, bioscopes, telephones and telegraphs etc. etc.,

(4) The intelligence of animals—In this essay give instances from the stories of various animals which you have read from your books and write them in the form of an essay.

(5) The experiences of a traveller

Suppose you are a traveller and suppose you happen to pass a night in a jungle. In this essay you should write in brief and simple words all that happened to you. Think or imagine yourself to be in the midst of wild animals, such as bears, wolves, jackals etc. and hiding yourself in a cave. Then imagine that they all meet at a place near you. Describe the state of your mind at that time and say how your fear increased by the utter darkness of the night. Further dwell on other imaginary things. [Vide the imaginary essays].

1921

- ✓ Essays on—(1) Description of an Indian Village or town—(i) On a day in December
 (ii) On a day in May.
 (2) Boy Scouting.
 (3) Different types of characters as exemplified by the boys in my school.
 (4) Description of a day you have spent at a fair (mela)

(1) An Indian Town.

(i) On a day in December—the day is shorter than night, the morning and evening are generally misty and chilly. bazaars are full during the day; shops are opened generally at 9 or 10 and are closed in the evening

(ii) On a day in May—the day is longer than night. On account of the heat of the sun and winds, bazaars are not full all the day long. Business hours last up to 10 A. M. and 11 P. M.

(2) Boy Scouting.

Introduction—Started by Sir Baden Powell (give abrief account of his life); introduced into India only recently (refer to his visit to India)

Its advantages—makes man efficient, strong and experienced; creates a sense of honour, universal love, sympathy and fellow feeling; develops physical and moral education and makes man ready to help the needy and poor and render meritorious service to society; to be loyal and faithful to the king till death; to be ready to serve others, to be true, honest and sincere.

(3) Different types of character as exemplified by the boys in School.

(1) Some boys are honest, intelligent, sincere and obedient. They are noble, generous, frank and candid in

their opinions and are ready to help others, to sympathise with the poor and needy in their distress. They are healthy and wise.

(2) Some work hard. They read their books day and night. They try their best to obtain academical distinctions. Their entire aim is how to come out first in the class though at the neglect of other things.

(3) Some are fond of playing. They prefer games to their studies. Hence they fail in their examinations.

(4) Some are disobedient, insincere and immoral. They exercise pernicious influence on other boys and corrupt their habits and manners.

(4) Description of a day you have spent at a mela.

Develop the following points and for a full essay vide the essay on 'A visit to a Mela, of 1910 :—

In the morning you went to visit (—) mela in the company of your friends—the various sights and scenes you happened to see on your way to the mela—you arrived at the place where the mela was held, watched or observed strange objects and new spectacles—you remained there for (—), — you returned home, took meal at noon rested a while—again at (—) started to see the mela—enjoyed the natural scenery around, met with some of your old acquaintances, purchased some toys and other playful things for your little brothers and sisters or children if any—then reflect over the strange and wonderful things you saw and peculiarities you noticed or heard while on your way back to your home.

1922.

✓
 Essays on—(1) How modern inventions have increased human comforts.

(2) 'My pleasures and my troubles.'

(1) How modern invention have increased human comforts

Invention of railways, motorcars, steamers, bicycles, tramways etc. have given us great ease and comfort in travelling, in transporting things and in sending men and money, letters and goods from one place to another (within a country); that of electric light and electric lamps have eclipsed the glory of oil lamps and gas lamps and hence increased our happiness and pleasures of social functions; made the people unmindful of foggy weather and strong wind, that of steamships, aeroplanes, have helped us in sending letters, soldiers, goods etc. to the remotest parts of the world in a short time, both on the ocean and in the air, and imports and exports of various commodities and articles of food promoted our social happiness; that of telegraphs, telephones and wireless telegraphy have increased our comfort in communication, transacting business matters and sending news and urgent telegrams in no time; that of the cures and remedies of many diseases with the establishments of hospitals and dispensaries have promoted our (————).

[For more points vide the essay on 'scientific inventions']

(2) My pleasures and my troubles—Show that with the increase of your pleasures there is an increase of your troubles. The more you run the more you perspire and take long breath. Hence from the above you should prove that when desires and wants are not confined to their proper limits there is always a liability for the troubles and dangers which often lead to ruin.

When we see men constantly engaged in marrying, drinking and eating we may conclude that much glory and happiness may be achieved in this world. We live in an ascending scale when we live happily, 'one desire

leading to another, one want to another want in an endless series. Hence our ideals are unattainable and our hopes are endless. The fields of pleasures and comforts are endless and aspirations and ambitions of man are never satisfied. Our desires and pleasures multiply like mustard seeds. "One discovery leads to another, one invention to another more important and one research to a still greater one, and so our pleasures and troubles are co-ordinates ending only with death.

Hence the best thing for a man is to remain contented and satisfied with his lot. In whatever station of life he may be placed he should not murmur and complaint against his fate and should not curse or abuse those with whom he has much concern. But he should cut his cloth according to his size, should not exceed the limit, and should not expect or hope for more than is necessary and essential for the upkeep and support of his life and maintenance of his position and rank.

1923.

Essays on—(1) School Libraries

(2) How can the life of the Indian villager be improved.

(1) School Libraries—Library in our modern sense is a collection of books, printed or written, belonging to a public institution. They are attached to schools. They are open to all students and books are allowed to be issued by special leave of the librarian. They are very useful for them, because poor students can not buy books which are not in their courses. In school libraries all sorts of books are kept, both for the students and teachers, such as histories, novels, magazines, etc, which students may read at home in their leisure hours and may increase knowledge; afford pleasure and delight and widen the knowledge on general subjects. There are newspapers magazines etc which inform us of the daily events and occurrences of the world. There are ancient books and

old relics in libraries which throw light on social, political and religious customs and manners of the by-gone ages.

[Further vide the same essay set in the year 1914]

(2) How can the life of the Indian Villager be improved—by establishing schools, sanitary houses, hospitals and dispensaries and asylums; founding good libraries, clubs, and agricultural institutions; imparting free education, specially technical, among the villagers inducing and impelling them for entering into or adopting such professions and measures which may remove the barrier of their false notions and superstitious beliefs and bring them into the healthy light and soothing influence of the modern civilization; to remove the backwardness of their intellectual pursuits.



Union is Strength.

The maxim is universally accepted. It means that the combined strength of 10 men can effect a thing easily what one man can not do. Note how a floor is cleaned by the collection of straws, called a broom; how each thread or stick is broken which, when combined, becomes a faggot or a rope and can not be easily broken into pieces. Narrate the story of an old man and his five sons who when asked to break faggot of sticks failed to do so but broke it by separating the sticks. Describe the story of two bulls who, when friends, frightened even a lion, but when separated were devoured by him. Deer, cows, bulls, elephants etc. live together so that they may offer a more effective resistance to their enemies, the lions and tigers.

Men by union or co-operation have produced some of the most astonishing results of modern civilisation and opposed and utilized the forces of nature.

Facilities to trade, commerce, industry, manufacture are due simply to co-operation between nations and powers. Hindus can not live peacefully without Mohammadans and vice versa. Hence it is absurd and nonsense to talk of the greatness or the superiority of the one over the other and to sow the seeds of disunion and alienation among the various castes and creeds of India. Instead of fighting for communal representation in the Government posts and trying in vain to expel one brother out of India or convert him by force or temptation into his own, we should give our whole hearted support to the benign Government which protects us from foreign invasions, secures peace and prosperity in India and which promises to give or shows glimpse of the bright future prospects of self-government and independence through reform scheme sooner or later when we are best fitted for it. Hence we should co-operate with the Government and help it to give us full independence as soon as possible.

A country split up into various chiefs and principalities falls an easy victim to the invader who commands union. History tells us that the foreigners succeeded in their campaigns simply for the reason that India could not on account of its being parcelled out into numerous independent petty chiefs, meet a common foe.

Hence if we are united not politically but sincerely we can carry out easily our long cherished aim and ambition in life and can do without much difficulty that thing which seems impossible at this time

Preservation of Health.

Health is a general condition of the body when every organ and limb performs its functions without any difficulty. A man is healthy whose stomach and bowels have natural strength, heart is in proper order, and every limb or organ is in a sound condition. Most of the hereditary and contagious diseases arise from filthy quarters of a city or from unwholesome food and drink.

For the happy and healthy life bodily and mental powers should be exercised. The more a limb is used within due limits, the stronger it becomes. The arm of a blacksmith, for example, is muscular.

The conditions for preservation of health are :—

(1) Clear and clean houses, with dry and well ventilated air and light.

(2) Bathe must be taken frequently.

(3) Proper digestion—wholesome food.

(4) Drinking and smoking must be avoided.

(5) To be always cheerful and happy.

(6) Physical exercise in the open air.

(7) Daily walks in the morning and evening.

(8) Sound sleep for some hours not less than 6 or more than 8.

(9) Early to rise and early to go to bed.

(10) Never put on damp clothes, or expose yourself to cold, or walk in the sun and hot wind

(11) Never over work or overstudy.

(12) Avoid too much indulgence or excess in any thing.

(13) Be honest, true and sincere in words and deeds.

Relative advantages of Health and Wealth

Some other points on Wealth :—

(1) The duties of the rich.

(2) Their opportunities of doing good to individuals, to communities and to nations.

(3) Their temptations.

(4) Extravagant expenditure.

(5) Wealth does not always bring happiness

Uses of Wealth—Wealthy men establish schools, colleges, universities, hospitals, sanatoriums, charitable institutions etc; they can sink wells, excavate tanks, make good roads, award scholarships, and medals and erect buildings.

Abuses of Wealth—Money is spent in drinking, gambling and leading a luxurious and dissipated life; in oppressing the poor, usurping another's property and setting afloat a conspiracy

The Census.

1 Definition—derived from Latin word *census* meaning I estimate Hence numbering of the people in a country.

2 This work carried out with the object of finding out the number of the various castes and creeds and people of different professions and occupations

3 Not an easy task It results from previous preparations of months and years A certain time fixed for this purpose In former days it was almost impossible to determine the number of the people in India, but now not so very difficult

4 The first, so far as is known, was that of Servius Tullius. Under the latter Roman Empire it was made in a province to know its population, to fix the tribute to be paid by that province. But modern censuses are taken for statistical purposes First taken in America in 1790 and in England in 1801.

5 Enumerators employed with definite areas of work assigned to them They take preliminary review of their division by calling at each house and filling up the lists with the answers received before the fixed day when they check their previous results On this day every one must be present at home. Accuracy is taken to the utmost in the figures as to the members of males and females etc

6. The Census Reports give statistics of literate, illiterate, widows, orphans, business men, Government servants etc. Very costly.

7. A census taken every 10 years.

8. The results of the previous censuses. That of 1911 cost 25 lacs of rupees.

9. Last Census shows rapid increase of the Christians and Mohaminadans and decrease of the Hindus in population but not in other matters.

10. Very useful for the Government of a country and reformers or leaders as it gives data for carrying out social, and economical and political reforms.

Character sketch of a friend

1. How you were acquainted with your friend (—); his religion—profession—

2 Appearance—size—age—

3 Character—Generous, thoughtful, sober and noble.

Home life and its happiness.

Home here means native place or country.

Every one likes his home better than any place in the world, for its joys are calmer, more tranquil and more true. Every man has natural love for home, for as Mr. Goldsmith says in *The Traveller*—

“Where e’er I roam, whatever realms to see,
My heart untravell’d fondly turns to thee.
Still to my brother turns, with ceaseless pain,
And drags at each remove a lengthening chain.”

Further Wordsworth reminds us of the happiness of home life when he says in his “*The Lost Love*”

“I travelled among unknown men,
In lands beyond the sea,
Nor, England I did, I know till then,
What love I bore to thee . .

'Tis past melancholy dream !
Nor will I quit thy shore ,
A second time ; for still I seem
To love thee more and more.

The scenes and sights of home haunt us wherever we may be. It is the association which increases love. The people of Siberia, Iceland or the Sahara love their own countries simply because they have been living there ever since their birth. In our travels we are reminded of our home pleasures and enjoyments.

The soothing influences of home soften our hard hearts and create sympathetic feelings for others. The moral and religious instructions of parents, friends and brothers remove bad habits and wicked notions from our hearts. It is only at home that we acquire the noble virtues of forbearance, patience, endurance and self-sacrifice. We secure the cultivation of all household virtues through the mutual love that prevails among the various members of a family. Husband and wife enjoy a peaceful, happy and cheerful life. The wife arranges things in order, prepares food and makes the house clear and clean. She welcomes cheerfully her husband and her children after the day's labour. The father and mother are delighted at the sight of their little children playing around them. This is a happy picture of a home life.

There is nothing in the world like "home and sweet home." Home and happiness consists in people and not in places.

A homeless wanderer has no idea of the pleasures and joys of home life. He has no feeling, no love for any body. All he knows is the self-satisfaction and selfgratification.

Home is the greatest and most sacred institution. The striking personalities and eminent leaders all owe inspiration to their home influences in which they were born and brought up, such as, Sir Syad Ahmad Khan, Mr. Gokhale, M. Mohammad Ali, Mr. Tilak, Mustafa Kamal Pasha, De Valera and Mr. Gandhi. In short, it is the source of national progress and glory.

The Cow.

Introduction—A horned quadruped and a ruminating domestic animal.

Where found—found in every part of the world. Several breeds in India. Beautiful cows of Tibet.

Description—about 5 fit high and 7 fit long. Different colours. Skin covered with short hair. Hoofs cloven. Head furnished with horns. Tail tufted at the end. Legs short.

Habits—Chews cud. Lives on leaves, grass and herbage. Naturally quiet and docile. Attached to its master and calf.

Usefulness—milk generally the best diet for the sick and infant. Ghee, butter and sweetmeats made of it. Dung used as manure and fuel. Hide used as leather. Bones and horns also useful in many ways. Called 'mother cow,' by the Hindus and worshiped by them.

The Dog.

Introduction—Well-known carnivorous animal. Found all over the world. Docile when tamed.

Kinds—The St. Bernard Dog, Esquimaux and Newfoundland dogs; the mastiff, hounds, collic, terriers, bull dog, pointer and spaniels.

Description—Of various colours, shapes and sizes. Claws unsheathed. Tongue very rough. Ears generally long. Faithful to master. Sense of smell acute. Ferocious when wild. Lives on flesh and cooked vegetables.

Dangers—When furious and mad. Dogbite causes hydrophobia disease (cured at Kasauli). Very useful in chase (blood hounds find game by scent). Guards homes; property and person. St. Bernard dog famous for rescuing men from snow. Esquimaux dogs draw sledges over forzen snow.

The Lion.

Introduction—Most majestic carnivorous animal. Often called 'King of beasts'

Where found—chiefly in Africa, Persia and India.
Largest and most ferocious in Africa.

Description—Full grown 10 or 11 ft long & 5 ft. high. Head massive, jaws and legs strong. Male covered with bushy mane, and has sharp and pointed teeth. Paws furnished with sharp claws. Terrible growl like thunder. Fearful in appearance.

Habits—Attached to keeper when tamed. Deer and antelopes form best food. Pursues his prey only in extreme hunger. Always thirsty. Lives nearly for 70 years. Lioness brings forth two to four cubs at a time.

How captured—Sometimes hunted down, sometimes captured in snares.

Usefulness—Trained for the circus. Fat useful for rheumatism and skin for praying carpet (*Janamaz*) by Mohammadans. A national emblem of England.

NOTE—Add the story of Androcles, if you know.

The Bat.

1. A strange creature both an animal and a bird. It can fly and give milk to its young ones.

2. Resembles mouse. Wings made of skin. Teeth large. Ears long. Unlike birds no real feet and hence can not walk.

3. All day long it hangs up by its claws. Like owl can not see in the day. But not so at night.

4. Catches and eats flying insects.

5. Various kinds. Some very large, and hence called flying foxes. They hang in shady trees and eat fruits.

6. Story of the bat in a long war between the birds and beasts.

The Monkey.

Points:—

1. A very shrewd and wonderful animal.
2. Most like man in appearance and actions
3. Kinds—baboon, ape, bowler, marmoset etc
4. Found—in tropical countries.
5. Regarded as a sacred animal in India.
6. Appearance—round head, four legs, long tail and whole body covered with hair.
7. Habits—plantain and mango favourite food. Lives upon fruits, nuts and berries. Playful and mischievous. Lives also in towns specially near temples. Its intelligence and imitation
8. Trained by jugglers
9. Man supposed to be descended from the monkey.

The Whale.

Introduction:—Largest creature in existence More a mammal than a fish.

Kinds.—Two—(1) Greenland whale.
(2) Sperm whale

Where found:—in the sea between Spitzbergen and Greenland Occasionally in the Indian Ocean and the Pacific Ocean

Particulars :—Commonly regarded as fish — because
(1) lives in the sea.

(2) tail and limbs like those of fish

But it (1) has no gills

(2) can not remain for long under water.
Some reach to the height of 80 or 100 ft The skin soft like velvet Preys upon small animals The Green whale has no teeth but instead whale bones.

The spermwhale has a long row of teeth and a big rose. Upper head portion has a cavity filled with 8 or 10 barrels of oil called spermaceti. Breathing and spouting peculiar. Descends to great depths. Generally lives in cold water seas.

Whale Hunting :—Dangerous. Every whaling ship provided with 6 boats. Harpoons or long, iron shafts hurled at it. It dives down but forced to rise and again struck with a harpoon. This continues till it dies and floats on sea surface. Then fastened to boat. Oil and whalebone taken out of it. But all this is attended with extreme danger of boats being destroyed with one blow.

Usefulness:—Articles of ladies' dress made of whale bone. The Spermaceti oil used for making best candles and ointment.

The Wolf.

Points :—

1. A ferocious animal.
2. Various kinds—Common wolf, Maned wolf, Antarctic wolf etc.
3. Description—Generally of grey colour. Long-legged with pointed nose and bushy tail. Roams about in search of prey. Delights in the flesh of deer and birds. Always ready to attack animals and even men too if very hungry.
4. Some stories about it.

The Goat.

Points :—

1. A ruminant animal.
2. Found, of various kinds, all over the world. Angora, Cashmere and Tibetan goats famous.
3. Appearance—Body covered with shaggy hair. Small tail. Long ears and curved horns. Hollow hoof.

4. Habits—Climbs up steep hills. Subsists on leaves, herbage and grass. Furious when wild, but quiet when tamed.

5 Usefulness—Milk good for health and used for many articles of food. Skin used for drums. Horns for knife handles. Flesh eaten. Cashmere goats noted for soft fleece and Angora ones for wool.

Silk worm.

Introduction—A species of caterpillar, a worm which produces silk.

Where found—Found in China on leaves of mulberry tree. Now reared all over the world.

Particulars—Four stages in life—(1) the egg (2) the worm (3) the cocoon (4) the flying moth. Quarter of an inch long when produced. Incloses itself in a cocoon where spins and works until covered with winding sheet. Thread taken from cocoon is silk. Again changes skin and after time gets bright wings. Then soon dies. Eats leaves of mulberry trees.

Usefulness—Manufactured silk very valuable. Tassar, Velvet, Satin etc. different forms of it.

The Locust

Introduction—Resembles the common grasshoppers and belongs to the class of *jumpers*.

Where found—The most famous kind periodically invades Egypt, Syria, and Southern Asia, destroying crops. Migratory and flies over various parts of the world. India also sometimes visited by them.

Particulars—3 or 4 inches long. Wings long, generally of brownish and pale colour. Cover the whole landscape by millions and eat while they march. Leaves behind them famine and pestilence.

How checked—Villagers dig pits, kindle fires and attack them with branches and brushes; but to no great purpose.

Usefulness—Afford food to thousands of birds. Eaten by men also.

The Bee.

Introduction—A little insect of the greatest importance and value to man. A favourite subject for the poets and aesthists. It teaches the virtues of union, diligence and patriotism.

Varieties—More important are in Spain, Italy, Egypt and India.

Particulars—3 classes (1) the *Drove*, stingless and honeyless, pass days idly (2) the *Queen bee*, the head; longest in size and lays eggs (3) the *Worker-bee* builds honey combs, collects honey from flowers and defends the hive. Wild bees gather honey in holes. Their attacks deadly to life. Smell keen. Excellent government.

Usefulness—Kept and reared by men, as in England, for honey and wax. Honey very useful to the infant. Wax used in many things

Tin.

Points:—

1 A soft metal used in the manufacture of many things

2 Found—in impure condition in mines. Processes of its refinement. Obtained in abundance from England, Cornwall, Bolivia, Chili, Mexico and Malacca mines

3 Cut into small pieces. Separated by large quantity of water from earthly particles. Then refined. Cut into sizes and beaten into shapes.

4. Qualities.

5 Used—in the form of tinfoil, in making utensils and plating other metals and in roofing houses in India. Large sheets of tin for various uses

Coal.

Introduction—Combustible matter. Formed from decayed vegetable matters and submerged forests gradually changed into coal or black substance by pressure of internal heat.

Where found—Almost in all parts of the world, specially in G. B., U. S., France, Germany, China, Russia and India (name places). Obtained from pits or mines.

Kinds—Ignite coal and stone coal.

Dangers of mining—Accidents in coal mines. Hundreds of men killed in every year (recent accidents in India and England)

Usefulness—Most useful as fuel in railway locomotives, mills, steam ships and factories. Hence key to all machinery and industry.

Clock.

Points :—

1. Most accurate machine for measuring time.
2. Useful now—specially in offices, cities and towns.
3. Kinds.
4. Where made.
5. Ancient forms of clock—the water clock, sand-glass, sundial etc.
6. Its history (if you know)
7. Usefulness—makes us punctual and regular. Teaches us the value and proper employment of time.

Light house.

Points :—

1. A building on some important part of the coast to guide sailors from being wrecked Other purposes.
2. What other places. Its various forms and types.

3. Past history and gradual development.
4. Usefulness—lessens the danger of navigation.

The Earthquake.

Points :—

1. The shaking of Earth by internal forces.
2. No certainty as yet about its origin. Various causes : Water in the earth, turned into steam by internal heat, when can not get an outlet, shakes the upper surface.
3. *Mythology* :—Shaking due to a fish or a cow or a serpent when it changes load from one side to another.
4. *Frequent*—in volcanic regions Examples.—
5. *Forms*—earth-tremor and earth-tilling, which are milder ones and which end only in a slight shaking of Earth ; severe shock causes tremendous loss of life and property.
6. *Description*—When violent causes great panic. Trees, rocks, houses and buildings thrown down in a frightful manner. Towns and cities destroyed Rivers and tanks rise high and upset boats Examples—the recent tremendous Earthquakes in Japan and Persia Describe a scene you saw or heard or read in newspapers.
7. *Uses*—Rocks rise up Minerals heaved up and come within easy reach of men

Indian Crops.

Points :—

1. Almost all sorts of crops of Torrid, Zone and Temperate Zone.
2. Various kinds—
3. The soil best fitted for each crop—(1) Rice in places where water abundant, as in Bengal ; (2) Wheat in clayey alluvial soil, as in U. P. and the Panjab ; (3) Pepper and Ginger in Malabar ; (4) Tea on hilly regions, as in Assam, Nilgri hills, Travancore, the Himalayas, Darjeeling and Dehradun ; (5) Sugar cane in Bengal, U. P. and the Panjab (6) Cotton in Berar.
4. Conclusion :—

✓ Seasons in India.

Points:—

1. Seasons due to the revolution of Earth round the Sun.

2 Generally 3 seasons—(1) Summer, (2) the rains (3) winter. Otherwise 5 seasons—

(1) Summer :—The Sun very hot ; heat often intense and unbearable specially in N. W. India Scorching winds (loo), dust storm great and most rivers, tanks, pools dried up. Great scarcity of water in Rajputana and Sindh. Men and animals troubled much Blossoms and fruit trees not seen. Colleges and Schools closed.

(2) Rainy Season .—Sky covered with dense clouds Heavy rainfall, attended with thunder storms, flashes of lightning. Rivers, tanks, pools become full again. Floods in rivers and hence tremendous loss of life and property as, floods in Behar, Bengal and U. P. Great relief after scorching heat of summer. Fields fit for cultivation. Earth appears green and beautiful.

(3) Autumn .—Clear blue sky Many festivals in various parts of India. Abundance of fruits Occasional fall of rain. Weather rather cool. Crops gathered.

(4) Winter :—Fogs, frost and snow great. Severe cold. Cricket generally played. Different kinds of vegetables. Enjoyments in Christmas days Outbreak of plague. Very difficult season for the old and the poor.

(5) Spring :—Most pleasant. New leaves, blossoms and fruits on trees. All happy and gay. Gentle and agreeable South wind Birds sing in woods and on trees. Best season.

Power of Steam.

Points :—

1. What is it?—water in the form of gas.
2. Discovered—by James Watt.

3. Its application.
4. Invention of locomotives—advantages and disadvantages.
5. Increase of manufacturing power
6. Railways and steamships.
7. Conclusion.

Wheat.

Points:—

1. Chief food of mankind.
2. Climate and soil best fitted for its growth.
3. Countries where it largely grows and why.
4. Properties and varieties
5. How grown
6. Usefulness.

A river.

Points:—

1. A stream of fresh water
2. Source—from springs, rain or snow.
3. Three stages—(a) Mountain.
(b) Plain.
(c) Delta—its progress in these stages and importance and navigation
4. Importance to countries and places:—
 - (a) Growth of ancient towns on river banks.
 - (b) Facility to trade. High way of commerce.
 - (c) River journey, boating etc.
 - (d) Health, wealth and happiness.
 - (e) If navigable, fertilises land
 - (f) Sacred to the Hindus. Hence erection of their temples on its banks.
 - (g) Natural scenery.

Battle of Plassey.

Points:—

1. Date.
2. Fought between the English and Nawab Siraj-ud-
daula.
- 3 Causes—(1) General.
(2) Particular
4. Events.
5. Was it really a battle or a route ?
6. Results

Importance of Holidays.

Points:—

1 *Their necessity*—As night is time for rest after day's work, so holidays are necessary for relaxation of mental work. Otherwise men would have to work incessantly for days and nights like machines, and so there would have been no enjoyments nor social pleasures. The student finds his work agreeable and pleasant simply because he has at least a day in a week for rest in which to remove the unpleasant effects of hard study, for it is true that "All work and no play makes Jack a dull boy."

2. *They may be abused*—by the bad habit of hard work and over study. Such boys, of course, can not realise the value or make the proper use of holidays, as they find more time in holidays to work with greater effort. Hence holidays should not be so abused.

3. *How they may best be used*—they may be used to advantage for recreation purposes (vide essay on leisure time). In holidays we may visit or receive our friends; we may spend them in undertaking pleasant trips, holding meetings, playing indoor and outdoor games, and doing other light works which do not require hard mental labour. Good novels and some interesting books may freely be studied. Walks in the morning or in the evening may be made in the company of friends and relatives.

Canals and their uses

Points :—

2. Artificial channels dug and built above the ground, from rivers, springs or seas.

2. Used to supply water generally from river to the regions where there is scarcity of water for agricultural or *irrigational* purposes. Hence a barren land is well-watered or fertilised even though used for waterways they are also useful for *navigation* and inland trade

The Suez Canal, the Panama Canal and the Kiel Canal are of enormous importance and are used greatly for vessels sailing between the Mediterranean Sea and the Red Sea, or between the Atlantic Ocean and the Pacific Ocean or between the Baltic Sea and the North Sea. The Suez Canal joins the two continents Asia and Africa, and hence has shortened the long journey round the Cape of Good Hope (further vide the points on the Suez Canal). Similarly the Panama Canal prevents the vessels from making the great 'detour' round the Cape of Horn, in the South of S America.

How doth the shining bee Improve each shining hour !

Points :—

1. That is to say, (a) it makes a better use of each hour or utilizes each hour to the best advantage, (b) becomes better or makes more good by profitably employing each hour. The two meanings are almost the same. 'She is never idle and does not waste her time. [Further vide the essay on 'The value of Time'.]

4. She flies from one flower to another and sucks out the sweetness thereof. Then, she, uses it in making her hive

4. We should learn the value of time and habit of industry and hard labour from the tiny worm. 'If we work properly we can make the tedious moments of life easy, happy and enjoyable. Life is like a cycle which can only stand when in motion. So life without work is unpleasant

and burdensome Life is charming and interesting only because we work, Else, how can we live if we do not work to supply our daily wants or try to earn our daily bread One who is engaged in some work or other, has no time to do evil actions.

5. The scientific achievements, modern researches, inventions, discoveries, grand and noble institutions all are due to constant labour. E. & G. Stevenson, Napoleon Newton and others [Further develop these points.]

6. Hence the surest passport and the master key to success and brilliant, and wonderful achievements of the modern time is the steady and persevering work and work alone

The Savings Bank

Points :—

1. One of various departments of the Post Office
2. *Its rules*—learn from the S. B. Pass Book A man can deposit and withdraw very small savings on any day when the Post Office is not closed, but he can not withdraw money more than once a week
3. *Usefulness*—No risk to money deposited. It is not like other banks which often fail and are closed and hence money not duly paid to the depositor In it the responsibility lies with the Government. Interest is calculated and paid on deposits at the rate of 3 % per annum. though it is small, yet the investment is safe.
4. Young boys, students and others should be encouraged to invest money in the Savings Bank

Indian University Convocation.

1. **University** :—its definition—its function : to prescribe a fixed course, to examine candidates at the end of certain period of time and to grant certificates or degrees to successful candidates.
2. **Convocation** :—a meeting held generally in the University Senate Hall every year to present degrees to

2. Advantages :—1. No import from other countries. Hence promoting of the indigenous industries.

2. Increase of wealth.

3. Those out of work get employments.

4. India can be self-supporting and independent. It can stand on its own legs.

Party spirit

Points :—

1. Hatred and envy and bitter hostility result from it.

2 The idea of common good or public welfare lost. Waste of energy on idle contests. No spirit of independent thinking. People become abusive, uncharitable, self-excusive and suspicious. Therefore no due allowance for the prejudices of others and no independent thinking. Hence many hold hereditary opinions and party-feeling.

3 Rival parties useful when they have strong and convincing arguments to defend their own statements and when they are actuated by noble sentiments. They should be generous and broad minded.

Free countries must have partees and party spirit should regulate and elevate and not degrade the general character by having love of truth and promoting a charitable spirit.

Gold.

Points :—

1. A precious metal of bright yellow colour. Heavy and soft.

2 Found in Australia, South Africa, North America, Siberia and California in an impure state in ores

3. Used for coins, ornaments, watches, frames of spectacles, articles for show etc. Gold-dust used by Hakims as medicine

Sugar cane.

Points :—

1. A plant that produces sugar, a sweet substance.
2. Obtained from other plants, such as, mapple, bee and grapes.
3. Prepared from the juice of sugarcane which thrives best in warm and moist climate ; grows generally in E. and W. Indies, Brazil, Egypt and India.
4. Ground ploughed and properly watered and manured Upper portion cut off after juice taken out Grows 12 fit high and bears flowers of a pale lilac colour When ripe canes are cut, and carried to mill to be pressed out into juice. First juice passes into tank, then into vessels in succession each being hotter than the other This is done 6 or 7 times and in the end it is placed into an special pan where it forms into grains of sugar.
5. Usefulness of sugar—in rendering food delicious and palatable. Sweetmeats prepared Strengthens bones of infants.

The Postman

Some important points on the subject :—

1. The duties and responsibilities of a post man—
Sorts letters and delivers them.
2. His uniform :—
3. His presence—a source of happiness and sorrow at every house
4. How he leads his life—his life not an easy one.
5. His character and behaviour—he should be strong in mind and body, healthy and honest, energetic and polite ,
6. His difficulty in winter season and rainy weather.
7. Extra work during certain seasons, for which he receives reward
8. The miserable life of the mail runner who carries post bags through villages and jungles.

Points on the following subjects :—

Iron

1. A metal—description of it.
2. Where found ; in what form ; how prepared
3. Various kinds of iron.
4. Usefulness.

Cotton

1. What is Cotton ?—a soft down in seed-pod of cotton plant.
2. Where does it grow ? in U. S. of America, Egypt, S. Russia and India.
3. Two main varieties :—(1) from cotton herb
(2) from cotton tree.
How is it made into cloth ?—by spinning into yarn and weaving it into a web of cloth.
4. Where manufactured ?—Manchester, Lancashire.
5. Various names of cotton cloth—Calico, nerukin and muslin.

Wool.

1. Woolen cloth made from—fleece of the sheep.
2. It is chiefly made—in West England and Yorkshire.
3. Kinds—Worsted, merino, alpaca, Cashmera—the description of each.

Silk.

1. Silk made from—fine threads by silk worm.
2. It first came from—China.
3. It is now reared—almost in all the hot countries of Europe, chiefly in France.
4. Varieties—ribbon, satin, sarcenet, velvet, velveteen and crape—description of each.
5. Usefulness :—

Leather.

1. It is a cleaned and tanned form of the skin or hide of animals.

2. Kinds—Morocco, a very soft kind of leather, made from goat's skin from Morocco in Africa; Chamois, the swift leather from skin of Swiss goat.

Potato.

1. Its description.
2. First discovered—where it is grown abundantly, how it spread to other countries.
3. Its properties and varieties.
4. How grown.
4. Usefulness.

Hats and Caps

1. They are made of skins, of a silk cloth, of woollen or worsted cloth
2. How prepared—first woollen cloth, pressed and beaten till it becomes close and stiff
3. Various kinds of hats—
4. Where generally made.

The Ganges.

1. Source—mouth—length—branches etc.
2. Lands watered or fertilized by it, importance to U. P. and Bengal Source of ancient civilization
3. Ancient towns situated on its banks—their importance on that account
4. Its importance to trade, to commerce and to civilization.

Pens

1. Pens made of—quills and metals.
2. Kinds—quill pens of the feathers of the goose, swan, peacock or other birds; and metallic pens of steel and platinum
3. Why and how prepared—for writing, by moisture and beating
4. First made in 1803.

Pencils.

1. They are made of—mineral called black lead enclosed in a small stick of cedar wood.
 2. Best pencils found—in Cumberland
 3. Usefulness—for writing etc.
-

War.

1. *Definition*
 2. Kinds of war.
 3. Is war avoidable,
 4. Evil results of war.
 5. Engines of tyranny and destruction used in war.
 6. *Arguments to defend war.*
 7. Peace better or war.
 8. Conclusion.
-

Punctuality

1. What is it ?
 2. Its advantages in character building.
 3. When should be practised ?—in early life ; why?
 4. Conclusion.
-

India Rubber.

1. It is the sap of a tree that grows in South America Brought into Europe in the 18th century.
2. It is obtained from the tree—by making holes in the bark, then allowing the sap run into vessels placed ready to receive it
3. It is white at first but hardens in the air.
4. Then it is moulded into bottles of a pear shape and passes through the smoke of a palm-nut fire

5. It is called Rubber, because it is used for rubbing out pencil marks

6 It is used for tyres and tubes of wheels, for water proof, coats, shoes and caps; combs, trays etc, are also made of it.

Gutta—parcha.

1. It is the sap of a tall tree which is found in East Indies

2. It is tough, easily bent.

3 Its uses—soles of shoes, water pipes, tubes, spectacle frames, cups etc.

4 It is first slightly heated and then moulded, into shapes.

5 It keeps water out of telegraph cables and electricity in it and hence it is used for its cover.

6

Soap.

1. It is made of fat or oil boiled with soda and mixed with lime

2. How prepared?

3. Kinds—white soap, windsor soap, yellow soap and soft soap..... description of each.

4 Uses.

Gum.

1. It is a sticky juice

2. How formed—oozes from the acacia tree and hardens in the air.

3. Where found—Arabia, Egypt, India etc.

4. Uses:—

Glass

1. It is made of sand or flint and potash or soda, and melted together in clay vessels
 2. Where chiefly formed?—in Norfolk and in the Isle of Wight.
 3. Kinds—flint glass crown glass, and plate glass
 4. Uses—for making tumblers and wine glasses for windows.
 5. How made? by blowing through a long tube and by moulding; then it is made into sheets.
-

Cork

1. It is the outer bark of an oak tree.
 2. It grows—in Spain, Italy, France and North Africa.
 3. How formed—by skinning the whole trunk into bark once in 8 or 10 years.
 4. Remarkable for—lightness, elasticity and water proof
 5. Used for—stoppers of bottles, life buoys, lining of shoes etc.
-

Pearl.

1. Appearance—a hard shining substance, found in shell-fish, called the pearl-oyster
 2. Plentiful—in the seas of the East Indies, the shores of Panama, Arabia, and Japan, the Persian Gulf and rivers of Scotland
 3. Pearl fishing—chiefly by diving
-

Sponge

1. A soft skeleton of a sea-animal.
2. Consisted of numbers of tubes made after the death of the animal.

3. Found—chiefly in the Mediterranean, off the coast of Australia and Grecian Island in the Archipelago.

4. Obtained—by diving.

Salt.

1 Obtained either from mines or from salt water.

2. Salt mines—in Poland, Northwich in Cheshire ; Salt rocks—in the North of the Punjab and South of Russia'

3. Salt made from sea water—by boiling it till water evaporates and salt is left behind

4. Uses—with food and for preserving meat. Valuable as medicine. A necessary article for food. Makes dishes palatable A faithful servant in India is called *دوست* or true to one's salt The Arabs make solemn promises and observe them as binding by placing salt before them

Debating Society.

Points :—

1. A company of persons who hold meetings from time to time to discuss on different topics.

2. Of the members, one is a chairman or president elected to preside over the meeting, to keep order and at the end of the discussion to decide the matter by taking vote, and the other is secretary who fixes the date, announces the names of the speakers, and reads out the proceedings of the previous meeting.

3. *Its proceedings*—two parties, one supports the subject and the other opposes it with convincing arguments The member in charge, of a motion moves it in a speech and states his reasons. He is then supported by others. Some amendments are proposed and seconded.

The chairman puts to test the last amendment by putting it to vote. If the original resolution is withdrawn by its mover or lost in favour of an amendment, that amendment is taken as real resolution and the debate goes on and heated discussions are made on it. In the end the president puts the question to vote and decides the matter by majority of votes. In some debates before doing this he sums up the proceedings.

4. *Advantages*—An excellent training ground for learning how to speak on public stages. Thinking power and reasoning faculty developed. Addition to the stock of knowledge and various sides of a question known. Power of judgment increased.

5. Debating societies are held in schools and colleges, and those of Oxford and Cambridge are very important as they produce "the best heads of England."

Influence of Climate on character

Points :—

1. *Definition*—Climate is a peculiar state of atmosphere which influences to a great extent the character of a nation.

2. *Four causes*—(a) Distance from the Equator (b) height above the sea level (c) distance from the sea (d) prevailing winds

3. (1) Those nations which live near *the sea* are seafaring, those which live *in mountains* are hardy, brave, warlike and liberty loving (the frontier people of India) but are not cultured or imaginative.

(2) *Cold countries*—men are hardy, active, energetic, enterprising and adventurers. They fight with nature as it is niggardly. Finer faculties are less cared for but physical ones are more developed. They are always backward in civilisation; high culture not possible; they are less hospitable and wanting in warmth of love and friendship and hence are more self-loving.

(3) *Hot countries*—people become lazy, weak and luxurious, passionate, affectionate, hospitable and meditative. Animal nature more developed in them and they become averse to manly exercise, fine arts and literature all are developed.

(4) *Temperate zone*—people are neither too passionate nor too phlegmatic. Mental and physical powers are harmoniously developed. They are fond of manly games, active and polite.

Competitive Examination.

Hints :—

1. Definition of an examination ; its various kinds and systems ; description of each.

2 It is an examination of candidates to select the best among them for appointment.

3. *Advantages*—The former system of appointing men of noble birth or of great influence to high posts was disadvantageous as men of real merit or of higher grades were made subordinate to their rising superiors and so there was a large percentage of incompetent and dishonest officials But now “the survival of the fittest” or the right man is appointed to the right place. The system is a great test of knowledge and ability or merit. It stimulates students to work hard either to get a handsome reward or to be eligible for the responsible and high posts. Moreover it sets a standard which qualifies a candidate for a post and hence others, though more experienced and well qualified, do not grumble or complain and work goes on smoothly and easily without much hindrance.

4. *Disadvantages*—Sometimes officers selected by competitive Examination are mere book worms, deprived of energy and practical capacity and have no power of distinguishing right from wrong. Too much study to excel the fellow competitors ruins health and weakens the body. In most cases candidates prepare their subjects

by cramming their books. Students become selfish and do not like to have a joint study with their fellow—competitors, but instead of cooperation they some times use unfair means in order to obtain the first place in the examination

Conclusion—In spite of some defects the system is the best as yet adopted and these obvious drawbacks may be removed by a little care, and unless a really better system is devised this system of Competitive Examinations must necessarily be only effective way of selecting and appointing the right man to the right place. Along with academical qualifications there should be certificates of good character, of noble birth, and of sound health. The method of learning books by heart should be discouraged and examinations should be conducted in such a way that the true genius may shine forth and that the best qualified candidates should be regarded eligible for the high and respectable posts.

Geography : Its Effects on the Growth of a Nation.

Hints:—

History enables a man to look back into the years that have passed away, while Geography gives him knowledge of remote country that he has never seen. The character of the people and their progress are to a large extent determined by the geographical position of the country in which they live. If a country is enclosed on all sides by high mountains and steep hills and is barred from communication with the neighbouring countries, the national character grows dull and stagnant for want of emulation and activity and the people become degenerated. On the other hand, the people of a country by the sea-side with easy access to the other countries by sea and land have a splendid opportunity of observing their institutions and of improving themselves by comparison. From the history of Greece, we find that its geographical position helped to a great extent the growth

of its early civilization. The people took to a sea-faring life, crossed seas and began to trade with other countries and, as its coasts afforded advantageous sites for harbours, had the opportunity of learning the arts and civilization of other nations as the Phoenicians, who came to trade with them. The comparative poverty of Switzerland is mainly due to its isolation from other countries from which it is cut off by its mountainous barrier, but the Swiss people being hardy and enterprising, have been breaking down the barriers and establishing communications with them by means of its passes and beautiful lakes. A contrast of the geographical positions of India and England will explain the difference of character of the two nations. Favoured by nature with a beautiful, fertile soil which produces plentiful crops on a superficial scratching with the plough, the Indian can lead an idle and indolent life, and hence fell an easy prey to the foreign powers either from the north-west passes or from the South; while the English people living in a land which does not yield sufficient crop without costly manures have to toil hard for their livelihood, and the result is that the very nature of the country has made them a most enterprising and industrious nation. India is by itself nearly a continent and the Indians do not think of necessity of foreign travels and colonisation, while England's insular position played not a small part in making the English the greatest maritime power in the world.

The Study of History

Hints:—

(1) Man has an inborn love for stories. This is first displayed in children's love for fairy tales, and then it creates interest in biographical accounts, and finally in

history The study of history is most useful to its practical utility for the conduct of our life or for the purposes of our chosen profession, or to its mental value as an intellectual discipline. Most studies, if properly directed, are useful in the second sense. They develop, some one, some another, of our faculties, and thus supply an admirable training. But when we speak of the usefulness of the study of history, we refer rather to practical utility of the former kind, to its usefulness in educating our judgment on men and things by showing us clearly the lives and actions of the people removed from us in time. History gives an accurate account of events, just as they happened, and deals with the growth of nations and of the rise and fall of empires, and traces them to their causes.

(2) History has an educational value. It develops the powers of comparison and reasoning. It assists one in viewing current events dispassionately by looking rather to the future than to the immediate present. The study of history with this idea is most valuable. For one thing, the problem of life—its struggles and its temptations at any rate—do not change from century to century. History repeats itself, and we can learn alike from the failures and successes of the people of the past [Vide hints on 'History repeats itself']. In this way history supplies us with what is of value in a wide experience without the disillusionings and heartburnings that usually accompany it. Experience is said to be a true teacher; but in history we learn at the expense of others. History cultivates the memory, the imagination and produces the power of critical judgment. From the records of the past we learn to see in the problems of the day the essential fact, and to distinguish what is likely to be of merely passing importance from those elements that form the permanent conditions of the case. The study of history of the circumstances that in each country modified their growth and constitution; of the causes underlying the success of those who have survived, and of the nature of

the success itself, should form a necessary prelude to the work of inaugurating any new institution of the kind

(3) Then again the study of History has a moral value. The duty of a historian is to show us not merely the political changes in the nation, the shock of battles and the fall of dynasties but to depict also the *life of the people*, their religions, social, educational, literary, and artistic evolution. For biographies demonstrate results of good and evil actions, and as such History is a great teacher, kings, statesmen and even citizens can glean many moral lessons from the rise and fall of empires and their causes, and thereby take a warning for themselves. It correctly demonstrates in all ages the results of good and bad deeds of all nations and individuals. It teaches us that "Knowledge is power," and that "Justice triumpheth in the long run."

(4) In conclusion, we must not forget that our own times are the direct inheritors of past ages. A knowledge of history is essential to the understanding of any single institution or custom which exists among us to-day. Institutions and customs alike have their roots in the past. Society and civilisation, as we know them, are growths whose full meaning is inexplicable without an acquaintance with their history. Hence the fruitfulness of a study of that history which not merely enlarges our experience and strengthens our judgment, but also shows us at work the forces which have resulted in the state of political and social life as we see round us. It, at any rate, is one abiding factor in the changes of time, and consequently we can, with hope of profit, draw from its impulses in other times and under conditions not altogether dissimilar from those by which we are surrounded, practical conclusions that may prove of distinct value in the conduct of our own lives.

Energy.

Hints :—

(1) It is a quality by which we are enabled to surmount the various obstacles to success in our journey through life. It is that capability of steady application and that patient and persevering industry, which makes up for deficiency in natural talent, but without which, transcendent genius sinks to mediocrity. Real energy never procrastinates, it "acts always in the living present," for he who has made good use of his time knows how to value it, and will always remember that, "Spare moments are the gold dust of life."

(2) Without energy, nothing that is truly great has as yet been won by man. To live really, is to act energetically. Life is a battle to be fought valiantly. To energy we owe all the great triumphs that have ever been achieved in the wide range of physical service, all those wonderful inventions, that can never fail to excite our admiration. It is to the energy of Clive and Wellington, that the siege of Arcot was a success and Napoleon was defeated and captured at Waterloo. Some nations have more energy than others; and this is principally due to the variations of atmosphere. A very warm climate and a very fertile soil are both injurious and sometimes fatal to the energy of the inhabitants. There is a contagiousness in every example of energetic conduct. The brave man is an inspiration to the weak, and compels them to follow his example. Energy of character has always a power to evoke energy in others. The energetic man unconsciously carries others along with him. He exercises a sort of electric power, that lends a thrill through every fibre, flows into the nature of those about him, and makes them give out sparks of fire. It is energy the central element of which is will, that produces the miracle of enthusiasm in all ages. Every where it is the main spring of what is called force of character and sustaining power of all great actions. The power of will, be it great or small, ought neither to let it perish for

want of using, on the one hand, nor profane it by employing it for ignoble purpose, on the other.

Famine.

Points :—

It is a general scarcity of food. It is a dire visitation of God's wrath upon a people who have sinned against Divine Law

I. *Causes of Famine*—In India it is due to draught, want of periodic rains, uncommon floods and inundations caused by heavy rains ; keenness of the Sun's rays, the raids of locusts and insects ; poverty of the people and their scanty resources, lack of modern means of communication and facilities for trade and commerce ; want of better implements of husbandry and breeds of cattle ; absence of the sufficient means of supplying water by irrigation and saving of the crops from the evil effects of destruction and floods by erecting embankments.

Hence the causes of famine in India are due to—
(1) increase of population (2) poverty of the people
(3) export of food grains (4) lack of foresight among the cultivators and (5) want of periodic rains.

II. Description of the aspect of the country during a famine (Orissa in 1866, for instance)

III. Measures to encounter a famine

- (a) Storing grain.
- (b) Relief work.
- (c) Charitable relief.
- (d) Government subsidises it—by employing the starving people in digging tanks, making roads, introducing railways in the affected area, giving money in advance and lessening the rent.

Famines call forth kindly feelings, mutual help and sympathy and fellow feeling

Hope

Hints :—

"Hope springs eternal in the human breast.
Man never is but always to be blest". —Pope.

(1) Hope is a desire of some good that a man expects to attain. Our wishes or desires give us pleasures if we have a hope of their being fulfilled. Hope is the natural tendency of humanity. If we are not hopeful of our future success or bright prospects, our lives would be unhappy and miserable. It is hope that makes life supportable under difficulties, sustains a man's spirit, encourages him to live for better days, prevents him from growing despondent and melancholy in distress and enables him to exert all his energies for useful purposes. It paints life in charming colours and cheers the mind even in imprisonment.

(2) Hope is connected closely with religion and love. It is hope of obtaining eternal bliss in heaven that makes us adhere to a particular form of religion ; otherwise, life would have been tedious, burdensome and quite valueless and death would have appeared in its most horrible shape. We could not court it, we could not face it boldly.

(3) But all hopes are not alike. Some of them are deceitful which fail us at the moment of success. Some are got without much trouble. Our hopes are tested with the advance of years. Hope does not always come from the expected direction. It is possible that we may look in vain for success towards the expected corner but we may achieve a great amount of success in directions in which we least expected it. Hence our hopes of success sometimes prove false by reasons of our being over sanguine, but at the same time our fears of failure are similarly falsified on account of their being exaggerated—"Success is not always manifest and because it is some times hidden or slow in coming, we should not give way to despair and sit in despondency, but carry on struggle manfully to the end."

(4) Our ideals are unattainable and our hopes are endless. Desire and curiosity are the two things that make life cheerful and happy. No sooner one object is gained than another presents itself to our view and hence the aspiration of man is never satisfied and the goal of ambition is never reached.

(5) But hopes should not be carried to excess, we should not be overhopeful, for that frame of mind often brings on bitter disappointment and bad temperament. Our hopes should be genuine. Though the real hope can not be completely fulfilled, yet we succeed to a great extent in our ambition and this is what we call success. For if all our desires were completely satisfied we should have nothing to look for. Happiness lies in work, and work depends upon hopes unrealised. Hence happiness or true success lies in endeavour not in achievement, in hopes of further advance not in sitting idle and despondent.

Discipline

Hints —

(1) It is the habit of readily doing certain thing in a certain way and at a certain time. Here we are concerned with military discipline and discipline of school or colleges. Without observing discipline no work is done properly and correctly, smoothly and easily in any station of life. In the school and in the family there is a discipline of fear and love. The value of discipline is best seen in a ship-wreck. The violation of discipline shows the loss of strength, undermining of vitality and ruin of all bright hopes and future prospects. Hence it is most necessary, when we are most anxious, to guard our interests.

(2) The instruction in discipline which the young students receive in schools is thorough and permanent. Almost every action of life is regulated according to the rules observed in schools. There they are entrusted with the charge of maintaining order and authority. Hence they learn to command and to obey, to have respect for law and consideration for the opinions and rights of others.

(3) If school discipline is not strictly observed the boys become illbehaving, dishonest, idle and inattentive to their lessons. If their offences are connived at they become more and more incorrigible. If soldiers are not strictly disciplined, they become rude, ungovernable and worthless. Discipline at home is also necessary, for its deficiency has been the cause of ruin of many children. Discipline should be also in mind and at heart.

(4) The enforcement of discipline rests on force but that should not amount to cruelty. Otherwise the desired end is lost.

(5) Hence the first object of education is discipline which should be strictly observed under all circumstances of life

The Postal System.

Hints :—

(1) It is an institution for sending letters to various parts of the world at the least possible cost. It is one of the most effective instruments of civilization

(2) *Its History.* In the Persian Empire was the postal system first found. Cyrus established horse post system. In the statutes of Edward III there is the first trace of postal system in England. Then its further history. In 1635 the regular letter posts for England and Scotland were established. Mail coaches began to carry letters in 1784. In England, the first mail carried by railway train was in 1830.

(3) In 1693 Robert Marry started a penny letter post in London. John Palmer of Bath introduced the mail coaches. Prior to 1840 the postage on single letter varied from 4d to 1s if under 300 miles. In 1840 it was reduced to 1d. per $\frac{1}{2}$ oz. by the exertions of Rowland Hill, and postage stamps were introduced. Afterwards rates were further lowered. In 1870 postcards were introduced. The Postal System was introduced in India by Lord Dalhousie. In India, letters are carried at the small cost

of one anna. For 2 annas a letter can be sent from India to England and to other countries of Europe (Events to be described that led to the increase of the rates of stamps).

(4) There are various branches of it, such as, Money order, Parcel, Telegraph, V.P parcels, Savings bank, Registration and Insurance.

(5) The postal system is one of the advantages of British Rule in India. All civilised nations have adopted it. It has been one of the causes which have led to the promotion of commerce and education, which are the constant companion of civilisation

Suppose you are made king, what will you do in that position?

Suggestions :—

1 There is a vacant throne. There is no direct claimant to it. The choice of the people falls on you. All expect keenly your coming to the throne. Hence you are crowned king, without any opposition and with the general will of the people.

2 Remember, "Uneasy lies the head that wears the crown." A king sleeps not on the bed of roses but on that of thorns. He is the most miserable creature in the world in this sense that he has to discharge his duties as a shepherd does towards his sheep, and is therefore beset with cares and anxieties of the world. Therefore be cautious and careful when you commence your work as a king.

3. First have a careful survey of the various functions and duties assigned to a king. Then appoint the most skilful and most capable man as a vizir or prime minister. He must be a man of genius, a statesman and a sincere and honest worker.

Do justice which is the most important and at the same time most difficult duty of a king, as he is representative of God on earth and like Him he should be impartial, just and generous, kind and merciful.

6. After making all arrangements which you can for justice to be done throughout your kingdom, you should travel from place to place, study the ways in which the people earn their livelihood, acquaint yourself with their social, political, economical and moral conditions and with those of the kingdom. Then with the help and advice of your Vazir pass a series of laws, regulate the time for working hours, make fixed wages and salaries with bright future prospects and a list of all the holidays enjoyed by all kinds of people. Further try to make it a fixed law that none should work more than 8 hours a day, that the strong must not prey upon the weak, that the rich must not oppress the poor or take undue labour from them; that the married men may earn enough to support and educate their children; that all the firms and factories, railways and tramways etc in which large number of people are employed should be run on either co-operative or profit sharing lines; that the officials or Government servants should not usurp the powers given to them or abuse them by taking bribes from the *rayat* and extorting money from them to the last pice; that the real grievances of the people must be redressed, their honest and sincere complaints must not be trampled down, their spirit must not be killed, their wounds must be healed and the sources of their sufferings, miseries, anxieties and troubles must be removed; that by the introduction of peaceful and beneficial reforms there may dawn an era of peace and happiness in the kingdom and that the people may regard themselves to be once more in the Golden Age.

Your next step should be to found technical schools and training colleges for teachers, so that when they have acquired great experience in teaching they may be able to educate boys on good and sound lines. Then build schools for boys and girls. The female education should be as essential as that of boys. Teachers should be given high pays that they may live comfortably. Later on when the boys are sufficiently advanced in education there should be colleges opened for higher education in important cities and universities established in various provinces.

Further try to make facilities for trade and commerce and remove what abuses and corruptions have crept in various departments. Have a good system of spies or C. I. Department to inform you of the different parts of your kingdom. See, that the people are not overtaxed.

The end of the government should be not, simply to maintain the supreme ruling power over the people. It is nonsense and absurd that the rulers should monopolise all human rights and deprive the ruled of such rights reducing them to the position of slaves. Rules should be limited and clearly defined. Maintenance of legal security should be one of the duties of government.

The proper and direct end of government should be "the development of the national capacities, the perfecting of the national life, development of the latent powers of the nation and to manifest its capacities." It must secure the conquests of the past and extend them in the future. Thus there should be development of external power, of economic and intellectual interests, of legal guarantees for freedom, and of national unity.

Again, government should protect private freedom against unjust attacks and avoid its attempt to restrict or oppress it. It should not meddle with the religious or customary rights of the people, but should do so only when there are dangers to the peace and security of the kingdom. It should limit itself only to administrating and making of laws. Its functions should be directed to the support and encouragement of important social objects and economical and educational measures for which the Government aid is needed.

3inograph.

1. An instrument for putting signatures. Invented recently.

2. On a writing frame are placed 16 to 20 fountain pens with a 'key pen' which, when moved, produces similar motion in other pens and so the documents are signed.

3. These sinographs are indispensable. A large number of documents are signed by this instrument in no time. One director signed some 32 certificates in one minute or 1920 in one hour.

Seismometer or Seismograph.

1. At first this name was given to instruments designed to measure the movement of the ground during earthquakes. But as now it has been proved that besides earthquakes there are other movements of earth, more or less serious (such as earth-tremors and earth-tiltings etc.), so the name "seismometer" has been given to all instruments made for the measurement of earth's movements. No great distinction can be made between these classes.

2. Its is of the utmost use in these days. For by means of this instrument we can know which parts of the world have been or are likely to be affected by earthquakes. A man from Simla, for instance, can easily know much about the severity of shocks caused by earthquakes in Persia, Japan or else where.

Suez Canal.

1. One of the most important canals of the world. It runs 100 miles and joins the Mediterranean Sea with the Red sea. It makes Africa an island. It is navigable for large vessels.

2. Its previous history.

3 M. Ferdinand de Lesseps, a French engineer, constructed this canal in 1864 at a cost of £16,000,000.

4. In Nov. 1875 the British Government bought it.

5. It shortened the distance from England to India. Men and money can be sent very easily and in a short time from London to Karachi.

Swimming.

1. A very important branch of gymnastics.

2. It develops, invigorates and gives health to the body and mind. In hot climates this exercise is very useful. The muscles of the chest, the organs of respiration, neck, legs and arms are all strengthened. A man becomes courageous, energetic and brisk.

3. This exercise helps in saving the lives of men when they fall into water in situations of peculiar perils.

4. How to save a person from drowning who has lost his consciousness?

5. Several feats are made by modern swimmers.

Short hand.

1. It is writing or impressing words on paper by means of signs. It is very necessary in civilised countries. This term is applied to all systems of brief handwriting written elegantly at the rate of speech.

2. Longhand writing is very tedious and has been complained of in all ages.

3. A quick writer writes about 60 average words per minute. Hence very useful in taking down speeches (specially against the government) delivered by the important public speakers or leaders who utter about 120 or 160 words in one minute.

4. Writing is a kind of speech, or to be more clear, it is "talking on paper." Hence, it is necessary to follow and note down all the words that come out of the mouth of a speaker.

5. England was the birth place of modern shorthand. Its introduction there may be traced back to the Reformation.

6. This art was practised, some how or other, by the ancient Greeks and Romans. Later history. Sir Isaac Pitman's popular system of Phonetic Shorthand has brought about a marvellous change in the world. This book teaches the easiest and simplest way of learning this art.

7. Phonography is best written on ruled paper. In the beginning the practice of shorthand should be acquired slowly and elegantly.

8. Two styles of abbreviated Phonography : one used in correspondence, another employed by reporters.

Superstition.

1. "Derived from *super*, over, and *sto* to stand. Hence to stand still in fear or astonishment. It is a belief in and reverence of things (supernatural) which are no proper object of worship." It is roughly defined as false religion.

2. It is a quality that none is desirous to possess, yet 99 P. C of people are superstitious. o

3. Some superstitious minds are the richest in fancy. Poets, for example, "admit the fabulous more readily than the rational."

4. The more a man wants to know the mysteries of nature, the more he becomes superstitious.

5. The superstitious man bases his belief on ignorance of or unworthy ideas regarding God. Even the loftiest minds are not free from its influence.

6. The man who hears a prophesy about his own interests, retains it in the memory, and if by chance a part of it is fulfilled, he waits patiently in wondering amaze for the fulfilment of the rest. He grows on in this way believing wrong notions till the spirit is "stained deep with cruelty".

7. The causes of superstition are : "Pleasing and sensual rites and ceremonies : excess of outward and

pharisaical holiness : over great reverence of traditions : the stratagems of prelates for their own ambition : favouring too much of good intentions, which openeth the gates to conceits and novelties : the taking an aim at divine matters by human, which can not but breed mixture of imaginations : and lastly, barbarous times especially joined with calamities and disasters."

8. India is full of superstitious beliefs, though Europe by no means is without them. A common superstition in England is that if 13 men sit together, one of them is sure to die. And in many hotels there is no room numbered 13.

9. Hundreds and thousands of superstitious notions and false beliefs control to a great extent the destinies of the Indians. "There is a superstition in avoiding superstition : when men think to do best, if they go farthest from the superstition formerly received."

Sleep.

1. It is a normal condition of the body which occurs periodically and in which man becomes more or less unconscious of the outward surroundings. It occurs when the nervous system does not work or when the brain is inactive.

2. So long as we are awake we do at least something and hence our nervous system is active. But we sleep that the nerves may take rest and may renew energy and strength for work. When we have worked hard we require some rest, and sleep is a period of relaxation for the renewal of fresh energy and the removal of waste-matters.

3. We sleep generally at night as it is the most suitable time for it. Darkness and quietness are favourable to it. Besides, we sleep at any time provided that we are greatly fatigued or tired or exhausted. This is the case also with most of the animals which sleep all the day long and go out in search of food and prey in the night.

Men, specially the railway servants, whose 'duties' require them to work during the night, sleep during the day for the benefit of their health.

4. Its approach is marked by a desire for rest; and a sort of weight is felt on the upper eyelids which causes yawning and drooping of the head. Then there is dozing which is midway between actual sleep and awakening. The half closed eyelids tend more and more to close, and the external objects lose gradually their reality and then all of a sudden man falls asleep.

5. Sleep has been regarded as a short form of death. As long as a man sleeps he is unconscious of the outward surroundings. In his sleep he dreams [Vide points on dream] and sees groups of images that crowd upon the mind which are beyond his control. These images are often strange and ludicrous and are vivid for an instant and then disappear. When bodily consciousness is restored we are unable to recollect what thoughts and feelings had passed through the mind during unconsciousness.

6. It is popularly believed, and is right to a great extent, that "a child sleeps half its time, an adult one-third, whilst an old person may do little except eat and sleep. As life advances, less sleep is required, until in adult life a period of seven or eight hours is sufficient."

7. "Sleep is always a wonderful state to contemplate. The man's troubles are forgotten, his schemes laid aside, his thoughts are far away from concerns of his every day life; and his body shares in the great change likewise; the keen eyes are closed, the windows of the brain closely shaded, the lips open to utter no biting sarcasm, no ready excuse, no words of censure, no sentence of explanation, the features remain quiet, the over-wrought nerves are still. There is never a movement either in the restless fingers or in the hands, that are so seldom unemployed, it is almost feigning death." When man 'writhes in an agony of despair' or palpitates like fish out

of water or when his troubles and anxieties are too much for him to bear, it is sleep that kindly comes to his rescue and with its soothing influence gives the aching heart rest and peace. It was because of the revelation or inspiration from or communion with God, that the prophets or pious men of old could foretell and predict the future events and occurrences.

Laughter.

1. This is a passion which has no name but which can be best expressed by the distortion of the countenance.

2. Some say it consists in wit or in jest. But so far as is known it is in most cases caused by new and unexpected things. Man sometimes laughs at "a sudden conception of some ability in himself, at the weakness, peculiarity or absurdity of others"; men laugh at the foolish actions and words done or uttered in the past. Hence this passion "is nothing else but sudden glory arising from a sudden conception of some ability or eminency, in ourselves, by comparisons with the infirmity of others, or with our own formerly."

3. Laughing without offence must be at the foolishnesses and weaknesses of persons. "It is a vain glory, and an argument of little worth, to think the infirmity of another sufficient matter for triumph."

4. Laughter is a great help to digestion, and "tends to relieve the terrible tension of the nerves and rallies them back to ease and quietude".

Accident.

1. An event that happens quite unexpectedly, or unforeseen and undesigned injury to a man.

2. Some accidents are natural and are bound to occur, when we have not the slightest idea of them. They render the most strategic schemes fruitless.

3. Nevertheless accidents are frequently very important. They teach us lessons that patience, perseverance, and steadiness lead to success. Men learn experience and practical knowledge by accidents. The occurrence and remedy of their early accidents led to the perfection of science. Accidents make man perfect.

4. Sometimes the dull and unintelligent students secure high marks and the shining and smart ones fail, simply on account of accidents (or chances). Very often the poor become rich and the rich become poor or the superior is sometimes made subordinate to his once inferior servant, by mere accident

5. A weak or proud man when he comes to harm or when his further progress is checked, some how or other, he construes it to accident (or destiny).

6. Havocs are sometimes wrought or great calamities befall or great crises are determined sometimes by mere accidents. The railway accidents, for instance, which are frequent, are attended with tremendous loss of life and property. Mine and motor accidents are other examples of the destruction of lives. Accidents in this sense can be controlled, provided that there is a previous knowledge of their approach or warning to be on guard. But this is impossible to know definitely what would happen in the future, for the future is quite unknown.

7. Hence accidents are sometimes good and sometimes bad, and we owe a great part of our misfortune and good luck or success and failure to accidents or chances or whatever we may call them.

Revenge.

1. It is the inflicting of injury for or on account of, a malicious wrong, or malignant spirit, and in order to gratify one's bitter feelings. It is an act of passion.

2. When we revenge, we return evil for evil (real or supposed) done to ourselves.

3. Bacon says that it is 'a kind of wild justice'; for the original injury received is only a breach of law, but the revenge of that wrong amounts to usurping the function of law.

4. He further says, "Certainly in taking revenge a man is but even with his enemy; but in passing it over he is superior; for it is a prince's part to pardon. That which is past is gone and irrevocable, and wise men have enough to do with things present and to come." Hence those who contemplate over inflicting an injury to their wrong doers simply waste their precious time in petty affairs, and 'keep their own wounds green, which otherwise would heal and do well.'

5. A famous writer makes the point more clear when he says "It is a happy exercise of the art of forgiving, when people can dismiss not only injuries but troubles and mistakes, which lie in the past and the memory of which can serve no good purpose. Some are sadly lacking in the power of wise oblivion and will after long years recall even petty trials of by-gone times with vividness and energy, but though we all have a bundle of thorns in our way, we need not always keep treading upon it. That prudent adage ought always to be borne in mind" 'Let not the sun in Capricorn go down upon thy wrath, but unite thy wrongs in ashes; draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them lie as though they had never been.'

Anger.

1. 'It is a violent passion or emotion of the mind, excited by a real or supposed injury to oneself or others.' It is generally accompanied by a desire to punish. It is due to the weakness of the understanding or lack of mutual love and sympathy. It is rightly called 'a short-lived madness.'

2. Anger is like fire applied to fuel which if kept burning gives out smoke and looks fiercer than when it

is reduced to coal. But as a matter of fact the latter has more intense heat and greater power than the former. Similarly the 'noisy flaming anger' which is momentary and less effective, is seldom very dangerous. It is "the calm, settled, vindictive (and hence hidden) kind, which is most to be dreaded."

3. Deep resentment or anger when it is cherished in the heart or is concentrated in the soul, can be rightly likened to molten lavas and vapours of the volcano which cause terrible destruction in the world. And so the fire of anger which, if constantly kept aflame 'consumes the bosom in which it burns.'

4. A moment's passion has been often the cause of severance with or alienation from the former connections or close and staunch friends. "When it enters at the foregate, wisdom goes out of the postern" and so there is repentance and remorse in the end.

5. If we get 'angry with others on their wrong actions, there is no harm in it. But our anger should be under the limit of reason, prudence and consideration and should be wholly with a view to check the growth of evil tendencies in their natures and hence to mould their character.

6. In anger let us not use bitter and harsh words or shower down volleys of abuses, or 'directly disclose the secrets of those whom we are angry with. If a man really hurts us even then we should keep our passion under control, for anger on our part will make matters worse and the man will become our bitter enemy. If we can't win over our enemy by love, we should try to suffer the injuries patiently and forgive him as was done by the prophets of old when they were insulted, ridiculed and pelted by the people.

7. When the violent gust of the wind of anger is blown away or when the furious storm of it is over we should look back, trace its beginning and growth and meditate over the evil effects following from 'temporary madness' when

the reason and judgment were all lost, and then if we are actually responsible for or author of the troubles, we should ask pardon from those who are wronged and take and observe a solemn oath not to do so again. In order to overcome anger we should be always humble and prayerful.

8. Nothing enrages a man who realises that he is in the wrong. But as man is self-defender rather than self-accuser, so it is very difficult for him to admit his fault.

9. There are some shrewd and silent persons who conceal anger in their hearts. To cherish anger in the heart and let it develop into hatred is worse than to spend it in words. Such persons are really dangerous and their company must be avoided. 'These base and crafty cowards,' says Bacon, 'are like the arrow that flieth in the dark.'



Difference between School and College Life.

1. School is a seat of elementary education, while college is meant for higher one.

2. A college student is able to realise his own duties and responsibilities, while a school boy is not able to do so.

3. Students have more freedom of action than boys; the control of guardians and parents being less in the former than in the latter.

4. Hence students are not punished or fined like boys.

5. Teachers 'teach' in schools, but professors 'lecture' in colleges.

6. The college building is grand, furniture more adequate and library greater than that of schools; science laboratories and lecture rooms are more imposing and classes are much larger than in schools.

7. The professors are generally M. A.'s, like friends of students, but teachers, like parents, require strict discipline in schools and are often graduates and undergraduates or qualified and non-qualified teachers.

8. Finally college students are regarded as gentlemen and are treated so, while school boys are regarded as children and have to undergo all sorts of punishments at the hands of their teachers.

[*Points, hints, suggestions or sketches on higher Subjects.*]

Influence of environment.

A man's mind and character undergo great changes by his surroundings. Environment is never stationary, but is always changing. Every author is influenced more or less by the circumstances or surroundings in which he is placed and the local colour in an author's writing is apparent. Ruskin had a touch of local colour. All sights, scenes and sounds influence our temper thoughts, feelings and sentiments. Some eminent poets or great writers like to live in retired or quiet places which influence to a great extent their writings and compositions and which make the mind free from worldly cares and anxieties. Wordsworth lived in the Lake Districts in the midst of natural scenery, and hence all his poems are almost about nature.

Vulgar surroundings vulgarise the mind. Children are very much influenced by the environment and so it is necessary for them to have 'an atmosphere of study and moral purity.' For poets, literary men, and artists and, in short, for a man of any calling or profession, environment is of great importance.

Students are very soon influenced by bad company. They soon imbibed pernicious influence from bad friends and companions. Evil surrounding corrupts good manners. Virtuous environment produces virtues—truthfulness, honesty, and patriotism.

✓ Every author is a child of his age,

An author is greatly influenced by his environment (vide the preceding essay) The dominant spirit of the hour is reflected in his writings or works. Every writer

with his own writings shows what kind of particular phase of civilization, culture or literature is the most distinguishing and characteristic feature [of the time he lives in.

The Elizabethan age was an age of dramas and all the dramatists of that time have a peculiar common characteristic which is quite different from that of Pope or Wordsworth. Milton and Tennyson were the exponents of the civilization and culture of their ages. The chief characteristic of the age of Milton and Dryden is its decadence in literary form and still more in moral tone. The age of Wordsworth had a reaction from Classical school of Dryden and Pope to Romanticism of that of Spenser, Shakespeare and Milton.

The deep feeling for nature which is the marked characteristic of the 19th century literature is wholly absent in Pope and his school. They have no love for nature. Literature reflects the tone, the manner and the spirit of the age in which it is written.

To Wordsworth nature was a living presence, the highest and best of all teachers. His ideal saint is the man responsive to nature's touch; typified in Devedale 'Lucy'. To the Pope school Nature is a convenient store-house of conventional images; to Shakespeare and even to Tennyson Nature is seldom more than a vividly sympathetic background for human emotion. Therefore, every poet is the product and representative of his age.

Fashions, tastes, ideals, standards, of criticism and judgment and points of view change from time to time. Hence Shakespeare's age delighted in dramas, and the present age is interested in novels. Political changes, religious thoughts, philosophy and art—all these influence the literature of any period.

The Victorian literature is famous for many sided life and activities and the Victorian age had some peculiarities of its own which stirred men's hearts deeply, and inspired them for noble aspirations and stimulated them for undertaking hazardous adventures and perilous enterprises.

✓ Some scientific inventions of the present age. I

1. Science has revolutionized the present age. It has increased comfort and happiness of men, rendered impossible things possible, and lessened the distance which took months and years to an inconceivable distance.

2. *Railways* have created facilities to trade and commerce, rendered the transit rapid and shortened the journey. [*Vide the essay*]

3. The *Electricity* which is useful for lamps, fans, tramways and telegraphs etc. has produced a marvellous change in the world. [*Vide the essay*]

4. The *Aeroplane* is perhaps the greatest triumph of science. Man can fly in the air like birds and the imaginative flights, mythological stories and poetic dreams have been proved true in the 20th century. [*Vide points on it*]

5. *Submarine* is another scientific invention of the present time ; it sails under water for days and months without producing any harm to the lives of men who can live quite comfortably, enjoy light, warmth, cook food, take fresh air and water and can see the things on the water surface quite clearly.

6 Various sorts of *guns*, and *cannons*, etc, and numerous other engines of destruction which were freely used in the Great War, astonish no doubt, an ordinary man, yet are wholly for the destruction of life and very little for good.

7. Invention of *machines and locomotives* for the manufacture of articles of commerce and cultivation of land have altered the habits and ideas of the people. Now-a-days with the help of these machines the mills daily turn out a great quantity and variety of cloths and goods at a marvellous speed. Books which were formerly costly and rare, to-day, owing to the invention of *printing and manufacture* of paper, are cheap and can be had very easily.

8. Wonderful discoveries of properties of things and medicines which can heal all wounds caused by accident or battle and cure diseases; the various sciences, such as, Astronomy, Astrology, Botany, Zoology, Chemistry, Physics, Archaeology etc. and the instruments invented for experimenting and securing accurate truths have greatly increased man's knowledge of himself, of animals and plants and of atmosphere about him.

9. Two views held—some say man has made the greatest progress that can be thought of in the scientific age, while others say that man has not been profited more by the modern inventions and discoveries than he was in former times and they support their arguments by saying that these are meant more for war than for peace and are used more for the destruction of lives and property than for the good of humanity.

10. There is at least some truth in these two views. Both are true in one sense while in another both are false. The former is too wide, the latter is too narrow. Some are too dull or too conservative to make a just comparison. The best course lies midway between the two. We must admit that the misuse of the scientific achievements has wrought a tremendous loss and destruction to humanity, and this can be best shown from the results of the Late War, which can by no means be repaired; but the right and proper use of these can bring great advantages to man.

11. Hence we should not misuse the scientific achievements but admire the power and glory of God who has given to man a wonderful mind which has produced marvellous changes in the world.

Peace hath her victories no less renowned than war.

1. The quotation is from Milton's sonnet to Cromwell where the poet says that though the external enemies have been crushed and vanquished in a war by him, he has still internal enemies in time of peace which are

equally difficult and their subjection is equally necessary. He means that internal reforms are as essential as the military achievements.

2. It sounds a paradox though it is really true.

3. It means that victories of war are often talked of but not so much those of peace which are just as glorious as are military distinctions, but which are quite different from human enemies; and as they are invisible so they are very difficult to subdue or conquer.

4. The victories of peace are—(1) over forces of nature by scientists (2) over diseases by doctors and physicians (3) over ignorance, false belief, superstitious notions, evil passions and bad habits, manners and customs by reformers, social, political, educational and moral.

5. Description of each type.

6. These successes have been achieved by the intellectual and physical faculties or powers when men are free to indulge in beneficial and peaceful reforms in times of peace and when there is no war, disturbance or rebellion.

7. The Science of Engineering has overcome the obstacles such as rivers, mountains, oceans, deserts and jungles, created by the natural forces, by means of bridges, tunnels, steam or electric power used in ships, railway trains and aeroplanes etc. Besides, human mind has improved the means of social intercourse, communication and facility to trade and commerce through telephones, telegraphs and wireless telegraphy etc. (Further see essay on "Wants and desires are the cause of all human activities.")

8. Naturally man falls victim to various diseases and epidemics which would have wrought havoc to the human race had the human mind been not able to check successfully their ravages and to arrest

their progress by improving the sciences of surgery and medicine etc. and by introducing means and reforms into the sanitary systems.

9. Again, man's victories over ignorance, illiteracy and superstition is by diffusing elementary education in schools, and by imparting higher education in colleges.

10. With the abolition of slavery which is the great victory won in peace, all men are given equal rights and privileges to enjoy and they are not subject to inhumane treatments or barbarous tortures as were inflicted by the Courts of Inquisition. All men are regarded equal and are given freedom of action and speech.

11. Victories over passions, prejudices, hatred, malice, and jealousy—all have been won by moral reformers who try in peace to create and develop the noble feelings of mutual love and sympathy among men.

12. Moreover, the victories of peace are lasting and leave their permanent effect on the people, while the triumphs of war are short-lived.

13. The territories conquered today may be lost but the beneficial reforms introduced in time of peace are "everlasting heritage of mankind." Victories of peace are not less renowned than those of war, because they have been often won without bloodshed and without fighting and hence are based on the feelings of love and good will. Lastly the victories of war depend upon those of peace, for it is in time of peace that provisions are stored up, forces mustered up and arms and amunitions are collected to be used in time of war.

How can we succeed in this world? .

Success is now difficult owing to the keen competition in every walk of life. Success requires, "intelligence, industry, originality, combined with technical skill, perseverance, patience, concentration of aim and the right application of energy." We should be quite at home with or have a thorough knowledge of the trade we undertake, the profession we pursue and the course of action we follow. In addition to bookish knowledge we must have practical knowledge and experience. A man of versatile genius and pliable nature is sure to succeed in every undertaking. Hence integrity, good character, tact and judgment, self-restraint and thorough mastery of business are the sure pass-port of success.

Duties of Students. \

1. *Student life*—that period of life during which students are not beset with cares and anxieties of the world and the obligations and responsibilities are not pressing. It is truly called *Golden Period* of life, because students are almost free to indulge in innocent enjoyments and take everything in a playful spirit, which, of course, they will rarely or hardly partake in after their school or college career is over; for then they will have to attend to household duties and domestic affairs and will have not much time to return to the former simple pleasures. But the parents or guardians at home and teachers or professors in schools or colleges should keep watch on the manners and behaviors of students that they may not misuse the limited amount of freedom given to them. The sense of duty and responsibility should be gradually developed in the minds of 'boys' that when they grow in years and become 'students' they may realise the importance of their positions.

2. Hence there are three important duties which all young students must observe or obligations which they are bound to owe.

3. The *first* duty of students is to help their parents specially in their old age, as it is to them that they owe their existence and support. That is implied in the word *obedience*. They must in all circumstances try their best not to displease their fathers and mothers or relatives who take particular interest in their doings. They should with their good deeds and noble actions try to bring honour and glory to their parents and avoid anything which would mar the reputation of their family.

4. *Next* duty of students is towards their teachers or professors. The teachers look to the interest and welfare of their pupils, take care of them and their studies, like the parents, treat them lovingly and affectionately. It is not wrong to say that teachers are even greater than parents of students in this respect that they open all doors of knowledge to their pupils and tell them about the power of God, about the mysteries of nature, about the riddle of the world, turmoil of life and show the true paths of success in life, and over and above all, make them practical, develop their physical and intellectual powers, and render them fit for encountering and overpowering the trials and temptations of life successfully. Hence it is to their teachers that students should pay them due reverence and esteem, even though they take no genuine interest in their works and even though they feel no real love for them, as is generally the case with some teachers of the present days ; for they care more for their pays than for the students' studies. After all, inspite of some defects in teachers, they are still teachers, and as such they should occupy a place in the hearts of their pupils next only to that held by them for their parents; for their task is not to find fault with their teachers, but to discover some good from every thing they learn and admire the noble virtues that are in their teachers.

5. The *third* duty of students is to the public or to the world atlarge. Besides the two qualities, the obedience to parents and reverence to teachers, they owe a very important duty to the world.

6. It is the young students at schools or colleges who form the rising generation of India. "They are destined to play an important part in the evolution of Indian nationalism" They will complete the half-finished work of their elders. They will ameliorate or better the social, political and economical conditions of the people. They will soon become lawyers, barristers, judges, justices, collectors, magistrates, statesmen, businessmen and merchants after their school or college careers are over. But as long as they are students they should abstain themselves from entering the 'whirl pool of politics.' They should not respond to the voice of their leaders when they ask them to give up their studies and join them in their sacred cause. They should, on the contrary, concentrate all their energies and divert their whole attention to their studies and studies alone; for there are others and they are, of course, in large numbers, to help them in furthering the cause of their political activities. It is therefore suicidal policy, and it has been admitted so even by the exponents of it, to kill the noble spirit of students by dragging them in the worldly matters before their actual time comes.

"Fame is the last infirmity of the noble mind."

1. This quotation has been taken from Milton's *Lycidas* and means that the love of fame—a weakness from which even the noblest are not free and which clings to a man even though all others have been shaken off—is the incentive that urges a man to hate pleasures and spend all his time in hard work and be doing great deeds.

2 All men, great and small, rich and poor, wish to acquire fame and gain popularity. Poets, statesmen,

scholars, eloquent speakers undertook difficult tasks and hazardous deeds all being led by this desire for fame and distinction. Their researches, discoveries and inventions have greatly benefitted mankind. They have widened the field of human activity, accumulated and treasured up the human knowledge and experience and increased human happiness and comfort. The noble examples set by great men encourage, strengthen and inspire the coming generation to act nobly. They have raised men from obscurity to positions of honour and respect. They have produced many patriots.

3. To do a thing for the sake of duty is better and more admirable than to do it merely for distinction and fame. There have been men who did noble deeds and rendered meritorious and excellent services without any love for gain or distinction, without the hope of obtaining any reward in this world. Great leaders such as, Mr. Gandhi and Ali Brothers, devoted themselves to the service of their country with much patience, perseverance, courage and ascetic self-denial.

4. Pope described fame as "fancied life in others' breath". But he is not right. The desire for fame when it degenerates into a 'love of personal vain glory or self-exaltation' is an evil, but when the love of fame leads a man to work for the increase of general happiness and advancement of mankind it is not a bad thing. Hence really great men are those who are more "sensible of duty than of rising".

5. Man works hard for fame. He wishes that his name should travel far and wide throughout the world long after his death, that he should be immortalised and his name be ever perpetuated in memory of his friends and relatives. But he is deprived of the reward of his labours, for just at the moment 'when he expects to receive it and when he hopes to shine forth in a flash of glory, death comes and puts an end to life'. But that is done with wordly fame. True fame is unattainable in this world; it belongs to life

after death. 'It dwells neither in the glittering leaf displayed in the world, nor in the wide spread rumour; it does not consist in flashy splendour of success or prosperity, but it grows in the next world where God finally decides and passes his judgment according to the merits of every act of his'

Is it the great men or the masses or both who form the history of a nation ?

1. Neither the great men nor the general masses of the people can separately form the history of a nation. It is formed by the combination of the two.

2 The progress of a nation depends upon its great and eminent men who are responsible to a great extent for its history. Again, since the great men who occupy the most prominent and conspicuous position in a nation, it is rightly said of them that the history of it centres round their doings, though in reality it should not be so and the former histories (specially of India) are silent on the point of the social, economical and political conditions of the masses who formed bulk of the population.

3. Experience and history show that in all countries of the world it is the great men who brought about marvellous changes and wonderful alterations in the world and not the passive masses who do only under the guidance of their great leaders. The soldiers fought bravely and won success and glory simply because they were directed by their commanders. The French people revolutionised France and overthrew the existing system of government because they were organised under the leadership of strong and powerful greatmen. France rose into power and won great glory in the beginning of the 18th century because it was efficiently organised under Napoleon. Hence it is the leaders, commanders or veteran generals who achieve brilliant success and not the soldiers who are mere tools in their hands to serve their purpose and they attain the desired end by their help. Further, the people

are swayed by the eloquent speakers or orators and do paralyse and even revolutionise a government. Hence it is really the great men round whom the whole history centres.

4. But this view excludes the great sovereign power which lies hidden in the masses. The great men by themselves can not win success unless supported by the common people who in a way possess the superiority of actual physical force which would enable them, if sufficiently provoked, to annihilate a power. Obedient as they may be within certain limits, they are in the last resort the masters. The great men are influenced by the masses of the people and hence their whole activities depend upon the universal approval of their plans or schemes by the masses. The key to success and greatness of Napoleon was that the French people badly required his services and because they found in him a champion and a maintainer of their rights and privileges.

5. Hence the great men as well as the masses form the history of a nation. The progress of a nation depends upon the genius, skill and tact of the great men and the willing consent and whole hearted support of the people ; and in case the people are unconscious of the aims and objects they should be taught, trained and organised in the best possible way

Veneration for antiquity.

1 It is inherent in the nature of man as the past has some charms which create feeling of reverence for it. It plays an important part in India and has become deep rooted in the minds of the people.

2. In adversity a man remembers with delight the happy moments of his prosperity. Indians are regarded uncivilised and are treated with contempt by the torch bearers of Western civilisation. Hence they take great pleasure in remembering their past glory and ancient civilisation and keeping the latter as their ideal they try to attain it.

3. The Europeans are too much proud of their recent scientific discoveries and inventions to show veneration for antiquity and so their highest ideal is the attainment of *gold* and *glory* not veneration for *God* and *Christ*. Hence they go too back and the Indians go too far in veneration for antiquity.

4. How to show this respect for the past ? It is not to follow or adopt blindly and unconsciously old customs and institutions simply because they are old and have come down to us, or because the ancient who were wiser than the present originated them to be adapted to all times. But it is to trace their origin, preserve the remains and then to take up a definite and precise attitude towards them. Finally modify or correct or if possible reject altogether that which is harmful and apply what is good to the present conditions.

5. There is change in every thing change in our thoughts and ideas, in our habits and customs. As 'old order changeth yielding place to new,' so we must have change in our manners and customs, otherwise there can be no progress in the world.

6. Hence it is unreasonable and undesirable to stick to the past or adhere to old institutions and customs as is the case with the Indians for no other reason than that these have been observed by their ancestors.

7. There is no moral and religious instruction, for example, imparted in our schools or colleges, which was the chief characteristic feature in ancient civilisation of India. This question, like all other questions, should be studied thoroughly, for it is essential in modern time and a reasonable conclusion should be arrived at.

8. Again in order to show true respect for the past we should not shower down volleys of abuses or attack rightly and wrongly, in season and out of season, even the noble traits in the characters and policies of the former kings of India simply because they were Hindus or Moham-

madana. Rest assured, there is absolutely no use in doing so. On the other hand, this shows our lack of judgment and foresight and this reveals the weakest point in our character. The characters of some kings have been painted in different colours, it is true, but it is our duty not to be narrow minded, conservative and orthodox in our views, but to be generous and kind hearted towards Aurangzeb and Sivaji, for instance. We should hold free views and independent opinions on certain matters and not be easily swayed by the oily speeches of the so called 'platform speakers' without mastering the situation. But this should not be construed in a bad sense. The 'platform speakers' are generally those who sow the seeds of disunion and party feeling among the various castes and creeds and who try to undermine the grand and noble structure raised by the greatest man of India. It is again 'spiteful intolerance' and no veneration to despise other nations because they differ from us, because their customs and manners and civilisation are quite opposed to ours. But the true respect for the past is to regard the peoples of the world as our brethren, to cherish love and respect for them, to test them in the light of reason and finding the applicability of their manners and customs to our present institutions, strive hard for the attainment of the common goal.

[The notes on the following essays and argumentative subjects from *Helps' Essays and Broolbank's Letter Writing*, have been taken with a view to help the students to expand them into full essays in their own words]

On our Judgment of other men.

1. Do not form judgment in haste as human nature is the most complicated thing.

2. In no case you should readily believe the current sayings about men's characters and conducts. These may be believed to some extent to deduce some true conclusions like a shrewd and impartial thinker ; for they may be partial, misleading or erroneous.

3. Just as your own opinion or judgment is not always correct, so the general opinions may be erroneous.

4. Analysis of the various opinions about man's character :—

(a) Some are formed wrongly though honestly made, due to the imperfect information or false reasoning.

(b) Some result from prejudice, passion etc.

(c) Some are based on total misrepresentations, either from imperfect hearing, or from entire mistake, or from incorrect report given by a person.

(d) Some are due to careless talk or some arise from combination of various causes.

5. Hence wrong and inaccurate opinions based on misunderstanding of facts, are circulated by idlemen and mean persons and exaggerated by foolish people ; few people have the opportunity, the will and the ability to represent things truly. Besides, the lack of the knowledge of other men's intentions and feelings and the intervention of other circumstances, prevent us from forming correct judgments. There is also misinterpretation of motives of actions.

6. Few persons like to accept the wrong notions of others or to judge others with a sympathetic or charitable attitude, for most of the people flatter themselves and do not think good of others. Sometimes when they feel kindly towards others they dare not speak out for fear of being considered foolish or easy-believing men.

7. The purposes of life require that we should judge about others, and often we have more materials than we are aware of. We may learn more of a person in a little talk with him.

8. We can discern some parts of a man's character and intellect, such as wit, acuteness, selfishness, egotism etc.,

though his power of judgment and practical wisdom, his temper and tastes are hard to discover and require careful observation.

9. Under some cases we are liable to err in our judgment of others. Some despise us merely out of pretension or amusement, or we are mistaken in our judgment of others because we are unable to appreciate them.

10. The worst errors are made in our judgment of those who are dear and near to us as their doings are artificially contrived with a view to suit our tastes and whims though naturally they are not so.

Advice.

1. Advice is acceptable (i) when it coincides with our previous conclusions (ii) when we learn it from the study of life of a person (iii) when a man regrets over his past grievous errors and prevent us from falling into them.

2. Advice when it is authoritative or forced upon us, is most unwelcome.

3. When we seek advice we should accept only the essential part and reject the useless one.

4. We should not seek advice of others simply to gain their support or assistance on a subject which we have already decided. The advisor too should listen carefully the whole story and then see how far he is able to give advice on it to our own interests as well as his.

5. He should clearly state all his motives and should not conceal any, otherwise the advice will not be accepted.

6. Advice which comes from a man of similar nature to ourselves, is most practicable.

7. We should give advice to others which may be most practicable and most suitable under the circumstances and which may be easily carried out. We should not advice in a round about way, nor say what we would have done in such conditions, but should actually and definitely tell a man what he is to do and what he must

do under the circumstances. Comment, however judicious, is not advice and the advice should always tend to practicability. If we have to change the principles or course of action of a man we should show him the difference of views between us and him and trace the difference to its source.

8. If those whose good opinion is of value to us are not consulted in a particular course of our conduct they may probably overlook it ; but they will never forgive us if after having consulted them we act contrary to their advice.

9. In seeking for a friend to advice, we should look for uprightness in him, rather than for ingenuety. He should be morally strong, and should be of nice consciousness.

10. We should not seek advice from one who is personally concerned in the matter or whose interests are involved in it or are likely to suffer by our acting wisely for ourselves. Hence he had not better be informed at all about the matter.

Party Government.

1. Arguments in favour of party government. (1) It is impossible to get a government accurately representing every shade of opinion ; we must necessarily work on the principle of majorities. The party in power theoretically (and, in general, practically) represent the views of the majority of a nation on questions of the moment.

(2) Before any great constitutional change is entered upon it is usual to appeal to the electorate for or against a proposal. This helps to prevent a strong majority abusing its power for party purposes to the national detriment (*e.g.*, the Home Rule Bill of 1886), or it supports the party in its policy (*e.g.*, the election of 1900).

(3) When the majority on any question is small, possibly not representing the views of the nation, the party

are usually ready to meet their opponents by concessions. The knowledge that the majority of to-day may be the minority of tomorrow tends to prevent abuse of power.

(4) The only alternative would be government by faction, which would really not work so well as the present system.

II. Arguments against. (1) It seems a pitiful waste of time and intellect that the best statesmen and politicians should spend their hours in parliament in thwarting each other's schemes.

(2) A party may get into power on the strength of some single issue and later utilise their power in legislation not in accordance with the wishes of the majority of the nation.

Or again, by misrepresentation of facts, based on the ignorance of the people of the real effects of some particular legislation, a party may gain the ascendancy. The majority here does not necessarily represent the people.

Have such instances occurred within recent history?

(3) Political strife during election time often produces bitter feeling, feuds that break up long-established friendships.

Instead of justly laying before the people the matter at issue, election speeches often degenerate into vilification of the policies of the opposing forces, and thus encourage personal enmity. The great principles are thereby obscured in petty and degrading squabbles.

(4) The enormous expense of a general election.

III. Conclusions.

Has Science a Literature?

I. It is claimed that, as a scientific is opposed to a literary education, so science cannot have a real literature.

What is literature? Generally it is taken to be those writings which may or may not have some fundamental truth but are of great account because of their

beauty of style. Strictly, speaking however, literature consists of the collected writings upon any given subject. Does not this interpretation, then, include science?

II. It is maintained that in the wider sense of "literature" science is not adapted to literary treatment.

In this respect the claim is partially true. Science consists of hard facts, and has nothing to do with those flights of fancy in which the greatest literary writers have revelled. Brevity, combined with solid truth, is what is aimed at and looked for. But what shall we say of the writings of Huxley, of Tyndall, of Lyell? Had these men no literary power? The works of the first two have been read by many thousands who make no claim to be students of science. For what, then, were they read? Was it not because the information was presented in that attractive form we usually associate with literary writings?

III. Thirdly, it is said that to be a work of literary merit the work must be one that is equally readable in all ages. The advancing knowledge of science makes this impossible with scientific works,

In the case of mere statements of facts this is so. But what shall we say of books like *The complete Angler* and the *Natural History of Selborne*? Are these unscientific because they are not modern? Moreover, would many of the great works in literature retain a perennial popularity if they were based, like scientific treatises, on ever-changing data instead of on a few elemental passions that remain the same for all time?

Again, cannot science claim to have its share in the glory of what is regarded as pure literature? Shakespeare's works are full of the science of his day; Milton's *Paradise Lost* is a presentation of cosmogony as then understood; Tennyson's works are full of the spirit of his age, of the scientific discoveries of the nineteenth century.

IV. Conclusions.

Was Writing a Greater Discovery than Printing?

I. Writing. (1) Writing has always preceded printing. With all nations the first step in graphical communication has been the employment of character traced by hand; mechanical processes have developed later.

(2) All the greatest books have first been written; the MS. has been copied at a later date in printing.

(3) Writing can be carried on in almost any place. A man's thoughts must be recorded as they come to him if they are to be present, but usually this happens under conditions such that if writing were not available the thoughts would be lost.

II. Printing. (1) Many copies may be printed in the time required to write one

(2) What would be the result of this in the price of books? Would it have any effect on the mass of the people with regard to their general reading?

(3) Has printing had any effect on the advance of knowledge which could not have been achieved by written books alone?

Printing was the natural outcome of a desire that the key to the great truths should not remain in the possession of a few.

If Printing had not been devised, is it not likely that some other means of rapidly reproducing the substance of a MS. would have been invented?

(4) Printing is much better than writing for ensuring accuracy of knowledge. Some authors are such bad penmen that within a few years of their death their works would be the subject of endless discussion because of the unintelligibility of the writing.

Is Falsehood ever Defensible?

I.—The degree of lying. (1) '*White*' lies: Conventional misstatements which are not intended to hide faults or injure others; *e. g.*, a man instructs his servant to inform an unwelcome visitor that he is 'out.'

(2) *The bare-faced lie*: Falsehood uttered with the full intention to deceive; *e. g.*, a boy knowing he will be whipped for breaking a window, declares (in the absence of witnesses) that he has not done the action; the politician who tells a lie to 'save his face' or his party. Is it possible to *act* a lie? (See Paley on Lying.)

(3) *The 'utilitarian' lie*: Falsehood uttered with a view to benefitting others; *e. g.*, a man can, perhaps, save another's life by telling a lie, though he may risk his own; a statesman by a denial of a rumour (true, perhaps,) that has leaked out can prevent war between two nations; a doctor conceals the truth from his patient.

II.—The cause of falsehood. (1) In '*white*' lies the causes which are chiefly the desire to avoid annoyance, to obtain amusement at another's expense through his embarrassment, mystification, &c.

(2) The real lie has its origin in the desire to benefit one's self.

(3) The third kind evidently originates in a desire to benefit others.

III.—The effects. (1) The person at whose expense one seeks amusement by '*white*' lies naturally resents such treatment. Lying of any kind has a belittling effect on the mind of the deceiver himself.

(2) A person given to '*romancing*' gradually comes to believe his own fiction—a self-deceiver, one of the most unbearable of people.

(3) When any one is intentionally deceived by another he soon loses confidence in the deceiver.

(4) A lie successfully told to conceal crime confirms the delinquent in his evil course; he is tempted to go from bad to worse. One lie leads to another, and with the increase of falsehood there is a corresponding decline in the whole moral sense.

(5) The influence of the example.

IV.—Conclusions. Is it not possible to avoid even white lies? In cases where they do seem necessary could not the truth be told in such a way as to attain the same end? Would the 'utilitarian' lie be amenable to such discipline?



Is War Justifiable?

I.—Introduction. When we consider the loss of life, pain, and calamities wrought by war we are tempted to ask if under any circumstance war is justifiable. A growing tendency exists to refer matters in dispute to arbitration. Should either contestant refuse to submit to arbitration, on what grounds should or should not war be made?

II.—Arguments for. To check oppression and tyranny and infringement of national rights and privileges of great moment. For the maintenance of personal or national freedom. The fact that the wisest and most sober men of England decided on fighting against their own countrymen in 1642 and 1914 is strong evidence of the necessity of resorting to arms in the last extremity when liberty of person or nation is menaced.

III.—Arguments against. The terrible loss of life; pestilence and famine often follow in its train; it interferes with agriculture; it produces disastrous effects on trade, often amounting almost to national ruin. Some advocate an international army and navy to enforce the decisions of a court of arbitration on all national disputants. Such a course is impossible in the present state of the world's progress; and, further, it destroys its own argument by maintaining that which it denounces.

IV.—Conclusions. Ultra-advocacy of either side is to be avoided—the recklessness of him who would throw his country into a deadly conflict for every quarrel without the calm and sober reflection necessary in such crises; and the sordid spirit and cowardice of him who says that no government has the right to embroil a country in war without the unanimous consent of the people, a policy which would mean,—yield everything rather than stand up for right and justice.

History repeats itself.

Two sides—1. It repeats itself because there are broad and general historical truths which have been universally applicable. From these we can predict the events which are most likely to follow as they have been true in the past. Hence this means that under similar circumstances or conditions similar results happened in the past or will happen in the future, but there can be no repetition of particular truths. That is to say, just as when Mohammad bin Tughlak's kingdom extended beyond the south of the river Narbada, it soon fell into pieces, in the same way when Aurangzeb's Empire reached the far south in 1700 it was believed by the great men that it would share the fate of Mohammad Tughlak's kingdom. And it actually proved true, because history repeats itself. Why was it so? The reason was that in those days the king's presence at his capital was essential, or else when he was far away the provincial governors tried to shake off the yoke and became independent. Exactly similar was the case with Humayun or almost with all the medieval kings of India. As long as the central power was strong there were no great rebellions and general risings. But now as circumstances are changed with the ease and comfort in the modern means of communication and facility to trade and commerce a revolt in a distant place in India can be crushed by means of railways, aeroplanes etc.

When any government adopts repressive measures voices are raised warning it against the impending dangers and severe criticisms are made on the policy. The statesmen base their arguments on the fact that 'history repeats itself.'

Thus we know that history repeats itself in this sense that if there are similar circumstances or conditions the similar consequences are most likely to take place, but the particular truths will not be repeated.

(2) History never repeats itself in the sense that no particular events ever occur *i. e.*, exactly the same results can never be repeated unless there are exactly the same conditions and circumstances which is of course impossible as there is a change in the world and hence as there are no two exactly similar things. If we hold this view, then we must admit that 'history never repeats itself.' But this is not implied in the question.

Hence there are no universally *true* historical principles on which we may safely base our prediction as they do not always prove true. The *particular* events also do not occur again and again so there is no repetition of particular events, though similar or almost similar events may be repeated under similar or almost similar circumstances. Hence we may say, not definitely but with much certainty, that the similar conditions may lead to similar results, by basing our prediction on some universal historical truths which have been applicable in the past and which may also be applicable in the present or in the future.

Are popularity and obscurity true tests of merit?

1. Definitions of Popularity and Obscurity.

2. Does merit consist in popularity or in obscurity?—

No definite answer can be given as there is no fixed standard of merit. The merit standard of the vulgar is quite different from that of the wise. Hence many degrees of popularity and also many kinds of it.

3. The word popularity is derived from *people*. Hence when the common people begin to praise a man or give a general applause to him he gains popularity. But we can not be certain about his real merit and false merit. It is possible that a man may be popular by his eloquent power of speaking though, as a matter of fact, he does no good to the world. This is false merit. While another man does really a great deal for the good and benefit of the people which immortalise his name. He has real merit and deserves true popularity. Hence popularity can not be true test of merit.

4. The common people differ from the wise as they are wanting in taste and culture, and as they are fickle minded and of wavering disposition. They do not distinguish right from wrong and hastily pass their judgments. They are guided by the outward show and lustre. They have no independent opinion of their own. Hence their judgment is not sound and the general applause is not always test of merit.

5. But the wise have quite opposite qualities. They have fixed standards of judgment and so their opinions are authoritative and binding. They therefore pass their judgments after deep meditation and deliberate contemplation. Hence their judgments may be true test of merit.

6. Milton was a man of real merit but he had gained no popularity. On the other hand, there may be men who have no merit but they become popular and are held in high esteem.

7. This shows that in order to gain popularity it is not always necessary to be meritorious, though obscurity or absence of popularity many often shows real worth.

8. In some cases popularity is a true test of merit. Some social leaders or public speakers who gain general applause are men of true merit as Mr. Gandhi, M. Mohammad Ali and others. In these cases popularity and merit are combined.

9. To gain popularity and to acquire real merit are two difficult things. A certain person may have real merit though he has not become popular or there may be a man who has gained popularity though he is entirely, devoid of merit. A social leader in whom popularity is combined with real merit is certainly a striking personality. because he has sacrificed his own interests for the good of the people and independence of the country, because he is honest, and sincere in his dealings with others and because his words and deeds exactly correspond to his inner nature of the heart.

10. Thus popularity is only an inadequate test of merit. To be popular is not to be a man of merit, while to be a man of merit is not necessarily to be popular, and so popularity and obscurity are too tests of merit though, they are not always true. Some times a man of no merit remains in obscurity so that others may hold him in high esteem when they come to know of him. Some times men of real merit try to avoid the public gaze. Hence we can not say definitely about the true or false merit of persons who are well known to the people at large or who lead a life of seclusion and retirement in order to have more time at their disposal to devote to their pursuits.

Consistency in regard to opinion is the slow poison of intellectual life.

1 Define the word 'consistency' and, explain, its meaning—it is adherence to the opinions formerly expressed.

2 A man is said to be inconsistent in his opinion when his one view is opposed and contradictory to his previous one without obvious reason to justify the difference.

3. *Meaning of the statement*—(1) To stick to the opinions expressed before leads far astray from the right path of discovering or arriving at the truth. (2) Or, to be more clear, not to change views and opinions in the

light of further knowledge and experience, as the higher truth is always preferred to the lower one, leads to the gradual decay of the intellectual life. (3) A used key is always bright but gets rusted when kept in a place for long; and just so our mental powers, when they are not used for a long time, become dull and inactive and do not work properly and harmoniously, as the mind remains contented with the present lot and does not want further change for the better. The intellect in course of time degenerates and remains undeveloped. But this consistency must be a general one and not with regard to one or two opinions.

4. Opinions are stages on the road to truth. They are never final but are always in the process of formation. Change from one opinion to another helps in the increase of human knowledge. Though with the advance of years we become averse to changes, yet it is natural that our views should be always modified and corrected in the light of further knowledge and experience.

5 We are whirled round and round in this world, which is constantly changing, and we are exposed to dangers and serious risks. As we advance in years we have to face the stern realities of life. Hence we should change our views or modify our opinions unless we are consistent in them either through stupidity or mere wickedness. It is absolutely useless to seek for consistency or expect definite and constant views "in a medium so perturbed and fleeting."

6. If we hold the same opinion as we held some 12 years back and if, notwithstanding the changes made in our physical powers, we still retain the previous views we had in our childhood or in youth, we would be rightly compared to the captain of a ship sailing from London to India, who insisted on steering his vessel by a map of the Thames through out his voyage. He must be regarded as lacking intellectual capacity which thus lies undeveloped. Hence opinions formed in youth can not help in advanced years.

7. Change is the order of nature. A politician or a leader can not stick to one form or another. He must change his angle of vision and alter his previous opinions according as the circumstances change.

8. Savages unlike the civilised people go on holding the same opinion as their ancestors held generations after generations, and so their intellects are confined to the limited grooves, remain unused (and hence undeveloped) at the same point without further progress. Take the case of India as compared with Japan. What is the master key to the success, greatness and marvelous achievements of the latter? The answer is not far to seek. It is because Japan shook off most of the old false beliefs and superstitious notions and directed her course of action directly in accordance with the advancing and progressing nations of Europe. But with India it was quite otherwise. It stuck and still clings to the past customs and manners and follows them blindly. Hence the intellectual powers of the Indians being concentrated and all their energies being directed at the same point and in the same direction they lagged far behind and did not progress beyond the limited sphere of activities enjoined by their ancient institutions.

Thus the habitual consistency in regard to opinions *in general* destroys the mental powers.

9. Consistency is not generally a bad thing. It causes decay in intellectual powers if we start with certain prepossessions and imperfect opinions and do not change them on any account, if we mechanically pick up opinions from others without exercising our intellect upon them or examining them in the light of further experience, but believe them as true and repeat them merely because they have taken up our fancy.

10. But consistency is useful and often leads to progress if we form opinion after a long and careful personal observation, and experience. In this case it is not necessary that we should acquire further opinion in order to change that opinion unless we have some strong and reasonable arguments for its change.

11. In changing or modifying the previous opinion we held a year or two before we should not be ashamed but should frankly admit that we had not thoroughly realised the gravity of the situation and that we were not quite right in preaching and practising what we believed true; and with the change of circumstances and conditions there should be change of methods and tactics, like the veteran general of an army, in order to attain the desired end as soon as possible.

12 The previous opinions were very good as they were stages on the way to the one we now hold, as they helped us in forming our present opinion which too may be an intermediate stage in arriving at some other opinion in future Hence in reviewing the past if we find that we held extreme or moderate views some 3 years back, we should not be discouraged but should try with redoubled strength and energy with the methods modified or changed as a result of the new experience and increased knowledge and strive hard for speedy success.

13. But too much change of opinion in a man on subjects without any reasonable and deliberate cause for the change, shows that he is fickle minded, that he has no original and independent opinion of his own or that he is a man of no vigorous intellect. A man lacks courage when he changes his opinion not that he is personally inclined to change it, not that he has reasoned on it and has honestly arrived at a different conclusion, but that he does so for fear of displeasing his friends or losing his chances of success by holding a different view.

14. Thus, to conclude, the subject is not wholly true, but contains partial truth. Consistency is bad in one sense and good in another. Consistency without an apparent cause for its justification is not desirable and causes the decay of intellect. Habitual inconsistency in the same way amounts to want of truthfulness. Men should not refuse to change their opinions founded on sound

reason and personal experience through fear of being called illogical. We should test and examine opinions in the light of further experience and increased knowledge, and see which form of inconsistency increases reasoning faculties and which form weakens the foundation of intellectual life, and then adopt the best course possible for the good of the people and the country.

War is a conflict of opposing ideals.

Two ideals—(1) Military conquest, world domination, territorial expansion, secured by brutal forces and engines of destruction, the ruling principle is "Might is right," there is insatiable love of conquest, aggressive military policy, disregard of treaty obligations and national rights. (2) fighting for liberty, justice and freedom, common wealth of nations, the maintenance of right and truth, saving the small nations from complete ruin and utter destruction, and establishing the principles of international law and morality?

The effect of the Commercial Enterprise on the peace of the world.

1. *What Commercial enterprise is and how it is carried on*—It is a bold, arduous or hazardous undertaking of goods, merchandise or property between countries and communities. For mercantile pursuits a country or a nation must try to (1) develop all its natural resources and conserve energies applying capital in various ways and in various countries, (2) convert the raw material by some industrial or manufacturing process such as, raw silk, hide, cotton etc. to preserve them for the benefit of the country, (3) take means to advertise the goods which the country can put in the foreign market and which it can offer to the world. It should appoint great commissioners to take survey of the whole product of the minerals and requirements of the people.

2. *Its effect on the peace of the world*—The whole object of the Commercial Enterprise is first 'to capture the trade markets of the world' and then to have monopoly of them to accumulate wealth, to remove miseries, and calamities caused by poverty and to make every man happy and prosperous. But then with these objects there is the germ of selfishness which has been beautifully described by Goldsmith, an English poet, in *The Deserted Village*.

Every nation tries to seize the resources of the other country which can no longer be tolerated by others and consequently they will all look with contempt at one another. In this hot pursuit of competition and keen struggle for livelihood each nation tries to surpass its rival, and in so doing it naturally neglects the interests of other countries, and thus war becomes inevitable. This interference and the element of selfishness disturb the peace and tranquility of the world. Hence the terrible loss of life and property, followed by calamities, pestilence and famine, disastrous effect on agriculture, trade and commerce, often amounting almost to national ruin, are all sure to ensue. If, for instance, Japan is not allowed a greater hand in China than America or other distant countries such as, Great Britain, Italy and France, war will be imminent, for Japan will plunge into the war and its flames will spread far and wide from one corner of the world to another. It will exclude the ambassador of America and sever all the connections with it. Exactly similar was the case with Germany in the Great War. She tried to secure all the important ports and passages of the world in order to facilitate her commerce. But the presence of a too powerful rival, Britain, on the sea frustrated all her attempts. Nevertheless, Germany declared war, invited other powers and thus shattered the peace of the world. What terrible loss of life and trade, what horrible destruction to peace and prosperity have been caused and what havoc has been wrought during the four years, are quite inestimable and

can be well understood from the deplorable condition of India and the affected areas. Hundreds and thousands of precious lives were lost and blood of the soldiers flowed in streams. But all these resulted from Commercial Enterprise. Further, treasures are drained, energies exhausted, resources consumed up and the poor die of hunger and thirst in hundreds and thousands.

3 But inspite of these disadvantages there are advantages too in the Commercial Enterprise. It has been one of the prime agents in the civilization of the world. This fact is universally accepted and therefore it would be quite useless to dwell on it here. A nation benefits itself mostly by manufacturing almost every article it consumes, and by rendering itself independent of foreign imports. It is due to the lack of this practice in India that this country lags far behind in the modern light of civilization and does not avail itself of the advantages of modern scientific achievements. There is a Hindu saying—“In commerce resides the goddess of fortune.” This is true to the very letter. “For wherever commerce goes Art, Literature, Science, and Prosperity and Good Government invariably follow. Commerce generates friendly feelings and makes people forget their natural and political antipathies to a great extent and promotes national wealth and establishes peace and harmony in the world.”

The Duties and Responsibilities of an Educated Indian.

1. The subject is complex. Variety of views on it. What is meant by the word ‘educated’? What sort of education is required to make a man ‘educated’?

2. The duties and responsibilities of an educated Indian are many and various. There is a great desire for progress, political and social, throughout India. Two special duties of an educated Indian are :—

(i) *To his community*—to raise the general standard of the members high, to impart technical and moral education among them, to make them capable citizens—all of course, as is commonly supposed through the English education; to work out social reforms within the sphere of the community, remove tyrannous social evils or abuses of society, lift the people out of the unhappy surroundings, drive out superstitious beliefs and false notions from them; reform the evils prevailing in marriage, caste system, female education—all these reforms first to be worked out at home, then among distant relatives and finally in the community. But this task requires genius and capacity, courage and patience to face the obstacles in helping their fellow men to march on to the destined goal.

(ii) *To his country*—to examine the past customs, manners and institutions with generous mind and to bring out beneficial reforms and remove the abuses prevailing there in. India requires responsible government which like a building must be erected on a strong foundation of "intelligent electorate." Hence arises an educated man's duty of spreading education among the illiterate masses of the people; for all the noble virtues and the qualities of civil freedom can be cultivated by means of good education. Besides, the people should be trained to change their views and ideas in the light of knowledge they gain by coming into contact with western civilisation. Female education is as essential for the rapid progress as that of men. Their intelligent co-operation is necessary. The educated Indian must regard it his duty to relieve the misery and monotony of agricultural life. The rural classes should be educated and their industries should be organised and developed.

But the educated Indian should not hate or despise men of other religions simply because they are of different religions. He should sink differences of religion, caste

or creed. He should preach and practise religious toleration. He should sacrifice his own interests for the welfare of the people and good of the country. In short, he should try to the utmost to join and unite men of different religions and of various shades of opinion to work whole heartedly towards the attainment of the *Crown of ambition*.

4. Hence an educated Indian should promote the cause of education, help in pushing forward social and political reforms, assist in the starting of new industries, in the diffusion of education and can suggest ways and methods for removing evil effects of poverty and misery. Besides, he can help the government on good points to carry out important reforms. He should be wise, experienced, reliable and enlightened, and should prove by his words and deeds that he is fully representative of the views of the people.

Catch word.

It is a word under the last line of a page, repeated at the top of the next, a word caught up and repeated. In other words, it means 'popular cry' which is believed without criticism or reflection and repeated for mere effect.

It is not so important as opinions based on personal (or independent) experience and formed by the exercise of mind. Catchwords are uttered forcibly in order to prove some statements like an oath or like arguments. They are occasionally accepted as words of wisdom, pass from one to another in conversation and many persons utter nothing else. "In some vague way they are supposed to summarise and represent the whole system of wisdom and philosophy and irrefutable arguments."

"These catchwords are used by ignorant people as if they possessed some charm, just as old country gentlemen think they have triumphed in argument when they have mangled or misquoted some Latin quotation." With all their defects they are of immense service in stopping the mouths of ignorant and inexperienced people and checking unprofitable discussion. They are used as tokens or symbols in the exchange of ideas, just as coins are the medium of exchange though, as a matter of fact, they have no great value. Lastly, they form a mental exercise and afford delight to the mind when a man gaining a certain amount of progress in knowledge carefully examines and reflects over them.

Every station in Life has its own Duties.

In every society and in every station of life a man has certain duties to perform which are allotted to that particular station. From the king down to the most common peasant, every one is bound to perform certain duties. For instance, a king is required to make laws for the good government of his country and protection of the people from oppression. [For the duties of a king vide a similar essay.] And if we analyse the life of a king, we will find that his life is not a bed of roses. While, on the other hand, the subjects are always bound to serve their king and show their loyalty or devotion in any way they can. In India in ancient days people were divided into four different classes—the Brahmans, the Kshathriyas, the Vaisyas, and the Sudras—and each class had separate duties to perform [vide the essay on caste system]. In the society also whether western or eastern, we find the same thing. Each man is required to perform a certain duty. This is too well illustrated on a very small scale in a single family, every member of which has to perform certain duties towards each other. For instance, the duty of the father in a family is quite different from that of the wife and the children. The father is the head of the family, and as such is required to support his wife

and children and to give proper education and training to them, while children are bound to render proper obedience to him. Hence we see that there is none, who is exempt from the performance of duties. These duties are some times very large in number, but this fact must not dishearten us. The sphere of duty is no doubt infinite. It is not in our choice to be rich or poor, to be happy or unhappy, and so we should perform the duty which surrounds us everywhere. The very essence of civilized life is obedience to duty, which should be performed at any cost and risk. Duty and obedience go hand in hand. In our very childhood we learn the principle of obedience. This obedience is discipline [vide this essay,] and what we begin in childhood does not absolve us when we grow old. We must be obedient even to the end of our lives. Duty in its very pure form, is nothing else but self-sacrifice. In every station of life one has to be self-sacrificing and self-devoting and without these two, one cannot perform the duties attached to that station. Let us remember the lines of the poet who says:—

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

Doing Evil that Good may come.

Bacon says, "Some men flatter themselves that, by what sinister means soever their fortune be procured, they are determined to use it well when obtained. But let such men know that this recompensing of evil with good, though it may be approved after the action, yet is justly condemned in the design." This is a noble saying and means that no man is justified to do evil because the result would be good, for "good intentions can never justify evil actions." The idea that "the end sanctifies the means," is a sad delusion. It is said that Robin Hood

became a robber in order to relieve the poor from the oppressions of the Norman barons, but the noble outlaw committed most mischievous and sinful sin in hiding sin, for he taught thousands to be thieves for the sake of plunder, and raised up a gang of desperadoes which became a terror to the land. It is a noble saying of the Bible, "what a man soweth that shall he also reap." He that soweth brambles must not expect to gather grapes; and he who commits sin, he must not expect God's blessing on his work. Whatever good may arise from an unlawful act in the overruling providence of God, yet it can never balance the evil. The good is at least uncertain while the evil is actually committed. Doing evil that good may come, is like the old Roman custom of taking boys to scenes of debauchery and drunkenness in order to make them avoid the same. The contagion of evil examples is far too virulent to render such a plan justifiable. It is a great encouragement to the wicked to continue in their evil ways, and a temptation to others to follow their example. All can see the evil, but few can discern the motive. The sinful example is open and palpable, but the secret object buried out of sight. It is contrary to the law of God that we should do evil that good may come, and also it is trusting to worldly cunning, might and power, rather than to Him, "who disposeth all things." We read further in the Bible that Adam and Eve ate of the forbidden fruit that they might be as gods. They gained "the knowledge of good and evil," thereby, it is true, but entailed with it a curse on all their prosperity. These are the various principal reasons which prove conclusively that we should under no circumstance do evil that the result may be good, but we should remember the words of King Solomon, who says, "Trust in thy Lord with all thine heart, and learn not unto thine own understanding." In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes but depart from evil, it shall be health to thy navel and marrow to thy bones."

The Child is father of the Man—Wordsworth.

1. A paradox. Literally not true.

2. Two meanings possible—(1) General.

(2) Particular.

(1) General.—(i) 'Father' = *Cause*, as in "Necessity is the mother (or cause) of invention".

(ii) Or, 'Father' = *prior to*, as cause is prior to or antecedent to effect.

(iii) Or, 'Father' = *man, in small miniature*, with all his senses and powers undeveloped and immature.

Hence the child is father of the man because of
(i) *priority* (ii) *cause* (iii) *undeveloped powers and faculties*, both physical and intellectual.

(2) Particular—(a) With reference to context—*love for and appreciation of the beauties of nature should be more developed* as the child advances in years, and if this ceases death is better.

(b) According to Wordsworth's general idea of child in which case 'Father' = *greater than or superior to*; because (i) the child sees every thing in *celestial light*, which the man fails to feel or perceive.

(ii) the man is beset with *cares and anxieties of the world* and wishes to return to childhood.

(iii) the child retains some *recollections of the glorious previous life* in heaven, which 'fade into the light of worldly life.'

(iv) the child is a '*mighty prophet*' and '*seer blest*', and a reader of '*the eternal deep*', which he unconsciously reveals and which men through philosophy try to attain, but fail in their attempts.

(v) the child is *innocent*, his faith is *simple and noble*, and his soul is *pure*.

Remarks on the views—(1) The general meaning is true and unobjectionable. This is a fact and this is the natural growth of child.

(2) The particular meaning requires some comment. With regard to (a) the child, when grows into the man, does not take delight in his childish pursuits, but, on the other hand, has to face the stern realities of life. Some poets, like Wordsworth, who spent a greater portion of life among the natural scenery, had an unbroken continuity from childhood to manhood. But this is not true in all cases.

Let us examine the second part of the poet's view where he says that child is greater than or superior to man. This view is right in some cases not in all. Philosophers, religious devotees, poets, old men, moralists, and perhaps those who are tired of dragging this worldly life of miseries and anxieties, may believe, like Wordsworth, in the superiority or greatness of child over man. But the materialists or the scientists, the atheists or those who indulge in sensual pleasures and bodily pursuits in their manhood, will refuse to admit the truth of the poet's view.

We may say the child to be father of or greater than the man as regards his innocence, purity of soul and noble faith. The child may be called happier than man as the former is free from the toils and troubles of the world, and enjoys the perfect peace of the heart and tranquility of the soul. But this can be true of those children who are healthy and strong and not of those who are weak and are suffering from some illness and disease; for, as regards pain, that which forms the saddest period of life, exercises equal control over soul and body, and equally affects the child when he lives in the atmosphere of delightful fancies and the man who fights hard in the struggle of life for his mere existence. Neither innocence of child nor wisdom of man can make any insensible to it. But the ways of expressing sorrow and grief are different: the child expresses his troubles by weeping and crying and the man gives vent to his pain also in words.

Again, we can not be certain whether a child is really happy or not, for he moves in a world quite different from that of a grown man. The senses of a child are dim and vague, while those of a man are keen and definite. The former lives in a fanciful world of his own, and his joys have no immediate connection with sensation, while the latter lives, moves and sees things through his own beliefs, theories and prejudices. He has a better knowledge and clearer understanding, stronger desires and keener sympathies than those of child. Hence we can not say definitely whether the child is better and happier than the man or not. The child is happy and is interested in his fanciful things; the man is happy and takes delight in the real things.

We know about the happiness and pain of the child from his outward appearance when he laughs and looks cheerful or when he weeps and cries. And this is no true test of happiness. If children are happy and great as they are supposed, even then they do not deserve to be called so, as they are unconscious of their happiness and greatness. They do not know where happiness lies in, and are unable to express it in words like man, who tells his secrets and expresses all his heavy anguish of heart and the happiness he feels or delights he takes in things seen, touched, smelt and felt. Hence from this point of view, man may be happier and greater than child.

Lastly, we feel unhappy only when we are troubled in manhood and so we transfer our mature judgment to our own childhood. We can not remember actually the state of our happiness we experienced, and the source from which it sprang in childhood, when we are grown up, owing to the lapse of time and increase of worldly cares and anxieties in the mature age.

Hence the child is father of man, or greater and happier than or superior to man, according to the view held by Wordsworth, in this respect that he is unlike the latter free from the trials and temptations, cares and

anxieties of the world that he is, as the moralists, philosopher, poets and religious men say, innocent and simple, of noble faith, and of pure soul, and that he sees every ordinary object clothed with a heavenly radiance, which he fails to perceive in his later life. But he does not deserve to be called happier and greater than man in this sense that he is unconscious of the greatness and happiness which he is supposed to possess, that he can not communicate in conscious words his thoughts and views, that his senses are not so sharp and definite as those of man and that he can not benefit himself from the charms and attractions of the worldly objects.

Thus, in short, the child is father of the man in the second sense from spiritual point of view but not so from the material or worldly view point of the question.

Acts of Parliament can not make men happy.

1. Happiness is that state of feeling which we wish to continue for ever, without break.

2. Some hold it consists in gaining health and wealth, others say it lies in getting power and influence or attainment of honour and fame.

3. These are not essentials of happiness as they are attended with dangers and fears. Health can not be permanent. Power and honour are not certain and are often followed by troubles and anxieties.

4. Contentment and virtue, the two qualities of happiness, can not be obtained by parliamentary acts. Health and Wealth etc. the two factors leading to happiness, are for the most part independent of the state.

5. Nevertheless, the parliament can help men to a great extent, not directly but indirectly, towards the attainment of happiness or possession of certain attitude of mind, by removing obstacles to it and adopting beneficial measures for the safety and security of the person and property from external dangers and internal troubles.

The more we know, the larger is the circle of our ignorance.

Heretofore I knew much less than now, and yet was not half so much acquainted with my ignorance. I had a great delight (in the daily new discoveries which I made, and of the light which shined in upon me (like a man that cometh into a country where he never was before)); but I little knew either how imperfectly I understood those very points whose discovery so much delighted me, nor how much might be said against them, nor how many things I was yet a stranger to; but now I find far greater darkness upon all things, and perceive how very little it is that we know in comparison with that which we are ignorant of, and have far meaner thoughts of my own understanding, though I must needs know that it is better furnished than it was then.

Accordingly, I had then a far higher opinion of learned persons and books than I have now; for what I wanted myself, I thought every reverend divine had attained and was familiarly acquainted with; and what books I understood not, by reason of the strangeness of the terms or matter, I the more admired, and thought that others understood their worth. But now experience hath constained me against my will to know, that reverend learned men are imperfect, and know but little as well as I, especially those that think themselves the wisest; and the better I am acquainted with them, the more I perceive that we are all yet in the dark; and the more I am acquainted with holy men, that are all for heaven, and pretend not much to subtleties, the more I value and honour them. And when I have studied hard to understand some abstruse admired book (as *De Scientia Dei*, *De Libertate Creaturæ*, etc), I have but attained the knowledge of human imperfection, and seen that the author is but a man as well as I. —*R. Baxter.*

Wit And Wisdom.

There is an association in men's mind's between dulness and wisdom, amusement and folly, which has a very power-

ful influence in decision upon character, and is not overcome without considerable difficulty. The reason is, that the *outward* signs of a dull man and a wise man are the same, and so are the outward signs of a frivolous man; and we are not to expect that the majority will be disposed to look to much *more* than the outward sign. I believe the fact to be, that wit is very seldom the *only* eminent quality which resides in the mind of any man; it is commonly accompanied by many other talents of every description, and ought to be considered as a strong evidence of a fertile and superior understanding. Almost all the great poets, orators, and statesmen of all times, have been witty. Cæsar, Alexander, Aristotle, Descartes, and Lord Bacon, were witty men: so were Cicero, Shakespeare, Demosthenes, Boileau, Pope, Dryden, Fontenelle, Jonson, Waller, Cowley, Solon, Socrates, Dr. Johnson, and almost every man who has made a distinguished figure in the House of Commons. . . . The meaning of an extraordinary man is, that he is *eight* men, not one man; that he has as much wit as if he had no sense, and as much sense as if he had no wit; that his conduct is as judicious as if he were the dullest of human beings, and his imagination as brilliant as if he were irretrievably ruined. But when wit is combined with sense and information; when it is softened by benevolence, and restrained by strong principle; when it is in the hands of a man who can use it and despise it, who can be witty, and something much *better* than witty who loves honour, justice, decency, good-nature, morality, and religion, ten thousand times better than wit;—wit is *then* a beautiful and delightful part of our nature. There is no more interesting spectacle than to see the effects of wit upon the different characters of men; than to observe it expanding caution, relaxing dignity, unfreezing coldness,—teaching age, and care, and pain, to smile,—extorting reluctant gleams of pleasure from melancholy, and charming even the pangs of grief. It is pleasant to observe how it penetrates through the coldness and awkwardness of society, gradually bringing men nearer

together, and, like the combined force of wine and oil, giving every man a glad heart and a shining countenance. Genuine and innocent wit like this is surely the *flavour of the mind*. Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavour, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to charm his painted steps over the burning marle. — *Rev. Sydney Smith*

No Good Poetry Without good sense.

Though invention be the mother of poetry, yet this child is, like all others, born naked, and must be nourished with care, clothed with exactness and elegance, educated with industry, instructed with art, improved by application, corrected with severity, and accomplished with labour and with time, before it arrives at any great perfection or growth: tis certain that no composition requires so many several ingredients, or of more different sorts, than this; nor that, to excel in any qualities, there are necessary so many gifts of nature, and so many improvements of learning and of art. For there must be a universal genius, of great compass, as well as great elevation. There must be a sprightly imagination or fancy, fertile in a thousand productions, ranging over infinite ground, piercing into every corner, and, by the light of that true poetical fire, discovering a thousand little bodies or images in the world, and similitudes among them, un- seen to common eyes, and which could not be discovered without the rays of that sun.

Besides the heat of invention and liveliness of wit, there must be the coldness of good sense and soundness of judgment, to distinguish between things and conceptions, which, at first sight, or upon short glances, seem alike, to choose, among infinite productions of wit and fancy,

which are worth preserving and cultivating, and which are better stifled in the birth, or thrown away when they are born, as not worth bringing up. Without the force of wit, all poetry is flat and languishing; without the succours of judgment, it is wild and extravagant. The true wit of poetry is, that such contraries must meet to compose it; a genius both penetrating and solid; an expression both delicacy and force; and the frame or fabric of a true poem must have something both sublime and just, amazing and agreeable. There must be a great agitation of mind to invent, a great calm to judge and correct. These must be upon the same tree, and at the same time, both flower and fruit. To work up this metal into exquisite figure, there must be employed the fire, the hammer, the chisel, and the file. There must be a general knowledge both of nature and of arts; and, to go the lowest that can be, there are required *genius*, judgment, and application; for, without this last, all the rest will not serve turn, and none ever was a great poet that applied himself much to anything else.

When I speak of poetry, I mean not an ode or an elegy, a song or a satire; nor by a poet the composer of any of these, but of a just poem; and after all I have said, 'tis no wonder there should be so few that appeared in any parts or any ages of the world, or that such as have should be so much admired, and have almost divinity ascribed to them and to their works — *Essays*

St. William Temple

NOTE:—In this connection we must remember that in order to enjoy poetry we should not limit ourselves to the ordinary standard of admiration or appreciation of things, but should have a higher standard. For we can not truly enjoy poetry if we do not confirm ourselves with or adapt to the lively sensibility, keen appreciation of the beauties of nature, the tenderness and delicacy, the purity of soul and innocency of spirit, which are the salient marks and characteristic features of a true poet. We can not enjoy poetry unless we create in ourselves the keen sense for the best and the excellent, and universal sympathies with

of general love for others or of the good and the beautiful. We must familiarise our moods and feelings, thoughts and ideas with those of a poet; we must be generous and charitable to others, broad minded and free from the petty eggoism, private good and personal interest and, in short, respond to the poet within us; for then and only then we may appreciate true poetry.

The Divinity of Poetry.

Poetry is the record of the best and happiest moments of the happiest and best minds. We are aware of evanescent visitations of thought and feeling, sometimes associated with place or person, sometimes regarding our own mind alone, and always arising unforeseen and departing unbidden, but elevating and delightful beyond all expression; so that, even in the desire and the regret they leave, there cannot but be pleasure, participating as it does in the nature of its object. It is, as it were, the interpenetration of a diviner nature through our own; but its footsteps are like those of a wind over the sea, which the morning calm erases, and whose traces remain only, as on the wrinkled sand which paves it. These and corresponding conditions of being are experienced principally by those of the most delicate sensibility and the most enlarged imagination; and the state of mind produced by them is at war with every base desire. The enthusiasm of virtue, love, patriotism, and friendship, is essentially linked with such emotions; and whilst they last, self appears as what it is, an atom to a universe. Poets are not only subject to these experiences as spirits of the most refined organisation, but they can colour all that they combine with the evanescent hues of this ethereal world; a word, a trait in the representation of a scene or passion, will touch the enchanted chord, and reanimate, in those who have ever experienced those emotions, the sleeping, the cold, the buried image of the past. Poetry thus makes immortal all that is best and most beautiful in the world; it arrests the vanishing apparitions which haunt the interlunations

of life, and veiling them, or in language or in form, sends them forth among mankind, bearing sweet news of kindred joy to those with whom their sisters abide—abide, because there is no portal of expression from the caverns of this spirit which they inhabit into the universe of things. Poetry redeems from decay the visitations of the divinity in man—*P. B. Shelley.*

The love of nature and of scenery.

It is strange to observe the callousness of some men, before whom all the glories of heaven and earth pass in daily succession, without touching their hearts, elevating their fancy, or having any durable remembrance. Even of those who pretend to sensibility, how many are there to whom the lustre of the rising or setting sun, the sparkling concave of the midnight sky, the mountain forest tossing and roaring to the storm, or warbling with all the melodies of a summer evening; the sweet interchange of hill and dale, shade and sunshine, grove, lawn, and water, which an extensive landscape offers to the view; the scenery of the ocean, so lovely, so majestic, and so tremendous, and the many pleasing varieties of the animal and vegetable kingdom, could never afford so much real satisfaction as the steams and noise of a ballroom, the insipid fiddling and squeaking of an opera, or the vexations and wranglings of a card-table!

But some minds there are of a different make, who, even in the early part of life, receive from the contemplation of nature a species of delight which they would hardly exchange for any other; and who, as avarice and ambition are not the infirmities of that period, would, with equal sincerity and rapture, exclaim:

“ I care not, Fortune, what you me deny
You cannot rob me of free nature's grace.
You cannot shut the windows of the sky,
Through which Aurora shows her brightening face;
You cannot bar my constant feet to trace
The woods and lawns by living streams at eve.”

Such minds have always in them the seeds of true taste, and frequently of imitative genius. At least, though their enthusiastic or visionary turn of mind, as the man of the world would call it, should not always incline them to practise poetry or painting, we need not scruple to affirm that, without some portion of this enthusiasm, no person ever became a true poet or painter. For, he who would imitate the works of nature, must first accurately observe them, and accurate observation is to be expected from those only who take great pleasure in it.

To a mind thus disposed, no part of creation is indifferent. In the crowded city and howling wilderness, in the cultivated province and solitary isle, in the flowery lawn and craggy mountain, in the murmur of the rivulet and in the uproar of the ocean, in the radiance of summer and gloom of winter, in the thunder of heaven and in the whisper of the breeze, he still finds something to rouse or to soothe his imagination, to draw forth his affections, or to employ his understanding. And from every mental energy that is not attended with pain, and even from some of those that are, as moderate terror and pity, a sound mind derives satisfaction; exercise being equally necessary to the body and the soul, and to both equally productive of health and pleasure. *James Brattle.*

Taste and Genius.

Taste and genius are two words frequently joined together, and therefore, by inaccurate thinkers, confounded. They signify, however, two quite different things. The difference between them can be clearly pointed out, and it is of importance to remember it. Taste consists in the power of judging; genius in the power of executing. One may have a considerable degree of taste in poetry, eloquence, or any of the fine arts, who has little or hardly any genius for composition, or execution in any of these arts; but genius cannot be found without including taste also. Genius therefore, deserves to be considered as a

higher power of the mind than taste. "Genius always imports something inventive, or orpative, which does not rest in mere sensibility to beauty, where it is perceived, but which can, moreover, produce new beauties, and exhibit them in such a manner, as strongly to impress the minds of others. Refined taste forms a good critic; but genius is further necessary to form the poet or the orator."

It is proper also to observe, that genius is a word which, in common acceptation, extends much further than to the objects of taste. It is used to signify that talent or aptitude which we receive from nature for excelling in any one thing whatever. Thus, we speak of a genius for mathematics, as well as a genius for poetry—of a genius for war, for politics, or for any mechanical employment.—

This talent or aptitude for excelling in some one particular is, I have said, what we receive from nature. By art and study, no doubt, it may be greatly improved, but by them alone, it cannot be acquired. As genius is a higher faculty than taste, it is ever, according to the usual fragality of nature, more limited in the sphere of its operations. It is not uncommon to meet with persons who have an excellent taste in several of the polite arts, such as music, poetry, painting and eloquence, all together; but to find one who is an excellent performer in all these arts is much more rare, or rather, indeed, such a one is not to be looked for. A sort of universal genius, or one who is equally and indifferently turned towards several different professions and arts, is not likely to excel in any; although there may be some few exceptions, yet in general it holds, that when the bent of the mind is wholly directed towards some one object, exclusive in a manner of others, there is the fairest prospect of eminence in that, whatever it be. The rays must converge to a point, in order to glow intensely,—*Dr. Hugh Blair.*

The True Strength of Kings.

They say the goodliest cedars which grow on the high mountains of Libanus thrust their roots between the clefts of hard rocks, the better to bear themselves against the strong storms that blow there. As nature has instructed those kings of trees, so has reason taught the kings of men to root themselves in the hardy hearts of their faithful subjects; and as those kings of trees have large tops, so have the kings of men large crowns, whereof, as the first would soon be broken from their bodies, were they not underborne by many branches, so would the other easily totter, were they not fastened on their heads, with the strong chains of civil justice and of martial discipline.

—*Sir Walter Raleigh.*

Love.

The stage is more beholden to love, than the life of man. For as to the stage, love is ever a matter of comedies, and now and then of tragedies; but in life it doth much mischief, sometimes like a siren, sometimes like a fury. You may observe, that amongst all the great and worthy persons, whereof the memory remaineth, either ancient or recent, there is not one that hath been transported to the mad degree of love; which shows, that great spirits and great business do keep out this weak passion. You must, except nevertheless Marcus Antonius, the half partner of the empire of Rome, and Appius Claudius the decemvir and lawgiver; whereof the former was indeed a voluptuous man and inordinate; but the latter was an austere and wise man: and therefore, it seems, though rarely, that love can find entrance, not only into an open heart, but also into a heart well fortified, if watch be not well kept. It is a poor saying of Epicurus; "Satis magnum alter alteri theatrum sumus." as if man, made for the contemplation of heaven and all noble objects, should do nothing but kneel before a little idol, and make himself subject, though not of the mouth, as beasts are, yet of the eye, which was given him for higher purposes. It is a strange thing to note the excess of his passion; and how

it braves the nature and value of things by this, that the speaking in a perpetual hyperbole is comely in nothing but in love. Neither is it merely in the phrase; for whereas it hath been well said, that the arch flatterer, with whom all the petty flatterers have intelligence, is a man's self; certainly the lover is more. For there was never proud man thought so, absurdly well of himself as the the lover doth of the person loved; and therefore it was well said, that it is impossible to love, and to be wise. Neither doth this weakness appear to others only, and not to the party loved, but to the loved most of all; except the love be reciproque. For it is a true rule, that love is ever rewarded either with the reciproque, or with an inward and secret contempt: by how much the more men ought to beware of this passion, which loseth not only other things but itself. As for the other losses, the poet's relation doth well figure them; that he that preferred Helena, quitted the gifts of Juno and Pallas: for who-soever esteemeth too much of amorous affection, quitteth both riches and wisdom. This passion hath its floods in the very time of weakness, which are great prosperity, and great adversity; though this latter hath been less observed: which both times kindle love, and make it more fervent, and therefore, show it to be the child of folly. They do best, who, if they cannot but admit love, yet make it keep quarter; and sever it wholly from their serious affairs and actions of life: for if it check once with business, it troubleth men's fortunes, and maketh men that they can no ways be true to their own ends. I know not how, but martial men are given to love: I think it is, but as they are given to wine; for perils commonly ask to be paid in pleasures. There is in man's nature a secret inclination and motion towards love of others, which, if it be not spent upon some one or a few, doth naturally spread itself towards many, and maketh men to become humane and charitable; as it is seen sometimes in friars. Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth and embaseth it.—*Bacon.*

Fortune is like the market, where many times if you can stay a little, the price will fall. And again, it is sometimes like Sisyllas offer, which at first offereth the commodity at full, then consumeth part and part, and still holdeth up the price. For occasion, as it is in the common verse, turneth a bald noddle, after she hath presented her locks in front, and no hold taken: or at least turneth the handle of the bottle first to be received, and after the belly, which is hard to clasp. There is surely no greater wisdom, than well to time the beginnings and onsets of things. Dangers are no more light, if they once seem light: and more dangers have deceived men, than forced them. Nay, it were better to meet some dangers half way, though they come nothing near, than to keep too long a watch upon their approaches; for if a man watch too long, it is odds he will fall asleep. On the other side, to be deceived with too long shadows, as some have been when the moon was low, and shone on their enemies back, and so to shoot off before the time; or to teach dangers to come on, by over-early buckling towards them is another extreme. The ripeness or unripeness of the occasion, as we said, must ever be well weighed: and generally it is good to commit the beginnings of all great actions to Argus with his hundred eyes, and the ends to Briareus with his hundred hands: first to watch, and then to speed. For the helmet of Pluto, which maketh the politic man go invisible, is secrecy in the counsel, and celerity in the execution. For when things are once come to the execution, there is no secrecy comparable to celerity: like the motion of a bullet in the air which flieth so swift as it outruns the eye. Bacon

the body full of crudities and secret seeds of diseases. Therefore measure not despatch by the times of sitting, but by the advancement of the business. And as in races, it is not the large stride, or high lift, that makes the speed; so in business, the keeping close to the matter, and not taking of it too much at once, procureth despatch. 'Tis the care of some, only to come off speedily for the time; or to contrive some false period of business, because they may seem men of despatch. But it is one thing to abbreviate by contracting, another by cutting off and business so handled at several sittings or meetings, goeth commonly backward and forward in an unsteady manner. I know a wise man that had it for a by-word, when he saw men hasten to a conclusion, "Stay a little, that we may make an end the sooner."

On the other side, true despatch is a rich thing. For time is the measure of business, as money is of wares. and business is bought at a dear hand, where there is small despatch. The Spartan's and Spaniards have been noted to be of small despatch: "Mi venga la muerte de Spagua;" Let my death come from Spain; for then it will be sure to be long in coming.

Give good hearing to those that give the first information in business: and rather direct them in the beginning, than interrupt them in the continuance of their speeches: for he that is put out of his own order, will go forward and backward, and be more tedious while he waits upon his memory, than he could have been if he had gone on in his own course. But sometimes it is seen, that the moderator is more troublesome than the actor.

Iterations are commonly loss of time. but there is no such gain of time, as to iterate often the state of the question; for it chaseth away many a frivolous speech as it is coming forth. Long and curious speeches are as fit for despatch, as a robe or a mantle with a long train is for race. Prefaces, and passages, and excusations, and other speeches of reference to the person, are great wastes of time; and though they seem to proceed of modesty,

they are bravery Yet beware of being too material, when there is any impediment or obstruction in men's wills, for pre-occupation of mind ever requireth preface of speech ; like a fomentation to make the unguent enter.

Above all things, order, and distribution, and singling out of parts is the life of despatch : so as the distribution be not too subtile : for he that doth not divide, will never enter well into business : and he that divideth too much, will never come out of it clearly. To choose time, is to save time ; and an unseasonable motion is but beating the air. There be three parts of business ; the preparation, the debate or examination, and the perfection. Whereof, if you look for despatch, let the middle only be the work of many, and the first and last the work of few The proceeding upon somewhat conceived in writing, doth for the most part facilitate despatch for though it should be wholly rejected, yet that negative is more pregnant of direction than an indefinite ; as ashes are more generative than dust

—*Bacan.*

Studies

Studies serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring ; for ornament, is in discourse ; and for ability, is in the judgment and disposition of business For expert men can execute, and perhaps judge of particulars, one by one ; but the general counsels, and the plots and marshaling of affairs, come best from those that are learned To spend too much time in studies, is sloth : to use them too much for ornament, is affectation ; to make judgment only by their rules, is the humour of a scholar They perfect nature, and are perfected by experience : for natural abilities are like natural plants, that need pruning by study ; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies ; simple men admire them ; and wise men use them : for they teach not their own use :

but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute ; nor to believe and take for granted ; nor to find talk and discourse ; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested ; that is, some books are to be read only in parts ; others to be read, but not curiously ; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputies, and extracts made of them by others. but that would be only in the less important arguments, and the meaner sort of books : else distilled books are like common distilled waters, flashy things. Reading maketh a full man ; conference a ready man ; and writing an exact man. And therefore if a man write little, he had need have a great memory : if he confer little, he had need have a present wit ; and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise ; poets, witty ; the mathematics, subtle ; natural philosophy, deep ; moral, grave, logic and rhetoric, able to contend. "*Abeunt studia in mores*." Nay, there is no stond nor impediment in the wit, but may be wrought out by fit studies ; like as diseases of the body may have appropriated exercises : bowling is good for the stone and reins ; shooting for the lungs and breast ; gentle walking for the stomach ; riding for the head : and the like. So if a man's wit be wandering, let him study the mathematics ; for in demonstrations, if his wit be called away never so little, he must begin again : if his wit be not apt to distinguish or find differences, let him study the schoolmen ; for they are *cymini scutores* : if he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases : so every defect of the mind may have a special receipt.

—Bacon.

Town and Country Life.

Great towns do not necessarily produce great men. On the contrary, the tendency of life and pursuits in great towns is rather to produce small men. The whirl of business and pleasure which pervades the life of cities distracts the mind and hinders its growth. There is a constant succession of new excitements, producing no permanent impression, because one effaces the other. While the country boy is allowed to grow up, the city boy is rushed up. The latter is sharp and clever in his way, by perpetual friction with his fellows, and when he becomes quick and alert in his special business, he stops there and goes no further.

City life is a foe to intellectual work. There is too much excitement, and too little repose. When the newspaper is read and business is done and the play is seen, the work of the day is over. The young Londoner makes few friends; and if he makes them, they are like himself. The late Dr. Guthrie, while in London, mixed much with city as well as country bred youngmen. He said in his *Autobiography*. "It was then that I first saw the narrow limits and defects of the ordinary education of English schools. The city lads were, I doubt not, thorough masters of their own particular department of business; but beyond the small hole they filled—like certain shell-fish in the sea-rocks they were amazingly ignorant of every thing outside." Carlyle, in his rather contemptuous way, said of the Londoners: "All Londonborn men without exception, seemed to me narrow-built, considerably perverted men, rather fractions of men."

Nearly all the great men of England, as well as of London, have been country born and country bred. It is easy to understand this. In cities a youngman is but one of a multitude; his neighbours know nothing of him, and he knows nothing of them. He sees what he has always seen, and, provided his pleasures and wants are satisfied, he receives but little impulse towards further improvement. It is altogether different with the youngmen born

in the country, who comes, as it were fresh from his mother earth. There he is more of an individual; he is also more responsible to those about him. He is accustomed to do many things for himself that are done for city boy by the accurate machinery of town life. He has time to grow. He knows his neighbours and they know him. He forms friendships, which often last for life, and it is more important to a young man to make one good friend than a dozen in different acquaintances. He comes into more direct contact with his fellows, and his mind reacts upon theirs. The impression then made upon him grows, and if the soil be good, they will become fertile elements of character. "There is a country accent," says La Rochefoucauld, 'Not in speech only, but in thought, conduct, character, and manner of existing which never forsakes a man.'

Though the objects presented to the mind of the country boy are less numerous, they are better observed partly because they are more attractive and partly because they do not hurry past him with a celerity which confuses his memory and deadens his interest. He knows nature as well as men. In a country-town or in a village or hamlet everybody knows everybody. Boys hear of the deeds or misdeeds of their neighbours. They know much about family history, talk about it at the fireside, and take an early interest in spoken biography. It may be said indeed that such biography is of the nature of gossip, but gossip at least indicates an interest in others; and wherever there is gossip, there is also its counter part—friendship. In large cities, on the contrary, where men live in crowds, there is no gossip and little friendship, because they know little of each other and care less. Thus men live at a much greater social distance from each other in cities than in the country.

Though the country boy is much slower in arriving at maturity than the town boy, he is usually much greater when he reaches it. He is left more to his own resources and is accustomed to do many things for himself, thus

learning the essential lesson of self-help. When he arrives in town, his faculties of wonder and admiration are excited; he feels himself in a new sphere, entertains new ambitions, which he endeavours to gratify; and by will and purpose he often rises to the highest stations in city life. Thus the country boy succeeds better than the born Londoner. As the late Walter Bagehot said: "Huge centres of intellectual and political life are said to be unproductive, and it may be that the feverish excitement which exhausts the parents' strength, and in which the youth of the offspring is spent, leaves but little vigor and creative power in the genuine cockney. At any rate, there are few men greater either in politics, science or art, who have sprung from the exhausted soil of a metropolis."

— *Smiles.*

Prejudice.

Every one is forward to complain of the prejudices that misled other men or parties, as if he were free, and had none of his own. This being objected to on all sides, it is agreed that is a fault, and hindrance to knowledge. What now, is the cure? No other but this, that every man should let alone others' prejudices, and examine his own. No body is convinced of his accusation of another: he recriminates by the same rule, and is clear. The only way to remove this great cause of ignorance and error out of the world, is for every one to impartially examine himself. If others will not deal fairly with their own minds, does that make any errors truths, or ought it to make me in love with them, and willing to impose on myself? If others love cataracts on their eyes, should that hinder me from conching of mine as soon as I could? Every one declares against blindness, and yet who almost is not fond of that which dims his sight and keeps the clear light out of his mind, which should lead him into truth and knowledge? False or doubtful positions relied upon as unquestionable maxims, keep those in the dark from truth

who build on them. Such are usually the prejudices imbibed from education, party reverence, fashion, interest.

To those who are willing to get rid of this great hindrance of knowledge (for to such only I write); to those who would shake off this great and dangerous imposter, prejudice, who dresses up falsehood in the likeness of truth, and so dexterously hoodwinks men's minds as to keep them in the dark, with a belief that they are more in the light than any that do not see with their eyes, I shall offer this one mark whereby prejudice may be known. He that is strongly of any opinion, must suppose (unless he be self-condemned) that his persuasion is built upon good grounds, and that his assent is no greater than what the evidence of the truth he holds forces him to; and that they are arguments and not inclination or fancy that make him so confident and positive in his tenets. Now if, after all his profession, he cannot bear any opposition to his opinion, if he cannot so much as give a patient hearing, much less examine and weigh the arguments on other side, does he not plainly confess, it is prejudice governs him? And it is not evidence of truth, but some lazy anticipation, some beloved presumption, that he desires to rest undisturbed in. For, if what he holds be as he gives out, well-fenced with evidence, and he sees it to be true, what need he fear to put it to the proof? If his opinion be settled upon a firm foundation, if the arguments that support it and have obtained his assent, be clear, good, and convincing, why should he be shy to have it tried whether they be proof or not? He whose assent goes beyond his evidence, owes this excess of his adherence only to prejudice, and does, in effect, own it when he refuses to hear what is offered against it: declaring thereby that it is not evidence he seeks, but the quiet enjoyment of the opinion he is fond of, with a forward condemnation of all that may stand in opposition to it, unheard and unexamined.

— *Locke.*

Literature.

(EXTRACT).

It will be sufficient on this occasion at the commencement of a new Session, Gentlemen, to understand in what Literature consists, and how it stands relatively to Science.

In the first place, I observe, that Literature, from the derivation of the word, implies writing, not speaking; this, however, arises from the circumstance of the copiousness, variety, and public circulation of the matters of which it consists. When words have to be conveyed to the ends of the earth, or perpetuated for the benefit of posterity, they must be written down, that is, reduced to the shape of literature.

Now I insist on this because it shows that speech, and therefore literature, which is its permanent record, is essentially a personal work; in its very idea it proceeds, and must proceed, from some one given individual. In other words, Literature expresses, not objective truth as it is called, but subjective, not things, but thought,

Now this doctrine will become clearer by considering another use of words, which does not relate to objective truth, or to things; which relates to matters, not personal, not subjective to the individual, but which even were there no individual man in the whole world to know them, or talk about them, would still exist. Such objects become the matter of science, and words indeed are used to express them, but such words are rather symbols than language, and however we may perpetuate them by writing, we never could make any kind of literature out of them. Such, for instance, would be Euclid's Elements, they are not mere thoughts, but things. Thus metaphysics, ethics, law, political economy, chemistry, theology, cease to be literature in the same degree as they are capable of a severe scientific treatment. Science, then, has to do with things, literature with thoughts; science is universal, literature is personal, science uses words merely as symbols, but literature uses language in its full compass, as

including phraseology, idiom, style, composition, rhythm, eloquence, and whatever other properties are included in it.

Let us then put aside the scientific use of words, when we are to speak of language or literature. Literature is the personal use or exercise of language. The peculiarities of language have given it its character. The throng and succession of ideas, thoughts, feelings, imaginations, aspirations, which pass with him, his views, his judgment, his humour, all these innumerable and incessant creations, to all does he give utterance, in a corresponding language, which is the faithful expression of his intense personality, attending on his own inward world of thought as its very shadow.

Thought and speech are inseparable from each other. Matter and expression are parts of one : style is a thinking out into language. This is literature ; not *things*, not the verbal *symbols* of things, not on the other hand, mere *words*, but thoughts expressed in language.

And, since the thoughts and reasonings of an author have a personal character, no wonder that his style is not only the image of his subject, but of his mind. That pomp of language, that full and tuneful diction, that exquisiteness in the collocation of words, which to prosaic writer seems artificial, is nothing else but the mere habit and way of a lofty intellect. The elocution of a great intellect is great. His language expresses not only his great thoughts, but his great self. He fertilizes his simplest ideas and germinates into a multitude of details.

Recollect, Gentlemen, my distinction when I began. I have said Literature is one thing, and that Science is another, that Literature has to do with ideas, and Science with realities ; that Literature is of a personal character, that Science treats of what is universal and eternal. In proportion then, as scriptures, the personal colouring of its writers, as it rises into the region of pure and mere inspiration, when it ceases in any sense to be the writing

of man, of St Paul or St John, of Mosaic or Isaias, then it comes to belong to Science, not Literature. Then it conveys the things of heaven, unseen varieties, divine manifestations, and them alone—not the ideas, the feelings, the aspirations, of its human instruments who, for all that they were inspired and infallible, did not cease to be men. St. Paul's epistles, then, I consider to be literature in a real and true sense, *as* personal, *as* rich in reflection and emotion, *as* Demosthenes or Euripides: they are expressions of the subjective notwithstanding those of objective truth. On the other hand, portions of the Gospels, are of the nature of Science. That is, there are passages such as in the sacred Volume, that are the mere enunciation of eternal things, without the medium of any human mind transmitting them to us. The words used are in no sense Literature, not personal.

I shall sum up what I have said. I have answered, that by Letters or Literature is meant the expression of thought in language, where by 'thought' I mean the ideas, feelings, views, reasonings, and other operations of the human mind. And the Art of Letters is the method by which a speaker or writer brings out in words the thought which impress him. Literature, then, is of a personal character, it consists in the enunciation and teaching of those who have a right to speak as representatives of their kind, a record of their brethren's own experience, and a suggestion for their own judgments. A great author is one who has something to say and knows how to say it. I ascribe to him, besides great depth of thought or sagacity, or knowledge of human nature, as his characteristic gift, in a large sense the faculty of Expression. He is master of the two-fold Logos, the thought and the word, distinct, but inseparable from each other. The aim is to give forth what he has within him. Whatever be his subject, high or low, he treats it suitably and for its own sake.

He writes passionately because he feels keenly, forcibly, because he conceives vividly; he sees too clearly to be

vague; he is too serious to be otiose; he is rich, he is consistent and is luminous. He always has the right word for the right idea, and never a word too much. He expresses what all feel, but all can not say; and his sayings pass into proverbs among his people.

Such pre-eminently is Shakespeare among ourselves and Virgil among the Latins. If the power of speech is a gift as great as any that can be named—if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded and wisdom perpetuated; if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and the West are brought into communication with each other—if such men are, in a word, the spokesmen and prophets of the human family,—it will not answer to make light of Literature or to neglect its study, rather we may be sure that, in proportion as we master it in whatever language, and imbibe its spirit, we shall ourselves become in our own measure the minister of like benefits to others, be they many or few, be they in the obscure or the more distinguished walks of life,—who are united to us by social ties, and are within the sphere of our personal influence

—J. H. Newman,

IX.

Further points on Literature and Science

1. *Literature*—Derived from *littera*, a letter. It is learning or acquaintance with letters or books containing the entire results of knowledge and fancy, distinguished for beauty of style or expression, as poetry, essays or history. In its widest sense it embraces all compositions except those on the positive sciences, mathematics etc. "It is usually confined to the *belles lettres*, or works of taste and sentiment, as poetry, eloquence, history etc. excluding abstract discussions and mere erudition."

"It is a record of the best thoughts. It gives pleasure to the reader. "It consists of books which describe the chances and changes, the joys and sorrows of human life with a certain largeness, sanity and attraction of form." The function of literature is the cultivation of sympathies and imagination, the refinement of feelings and the enlargement of moral vision. It enriches the intellect, expands the mind and makes us more generous and humane."

2 *Science*—"Knowledge; penetrating and comprehensive information, skill, expertness, and the like. It is the comprehension and understanding of truth or facts; investigation of truth for its own sake; pursuit of pure knowledge." It makes genius perfect. Hence it is knowledge duly arranged and systematised, and referred to general truths.

Science and Literature—Science is knowledge systematic and orderly arranged. In a wider sense it embraces those branches of knowledge of which the subject matter is 'either ultimate principles, or facts as explained by principles, or laws thus arranged in natural order.' Literature includes generally the *belles-lettres* or works of taste and sentiment.

3 *Practical Value of the two kinds of education*—Scientific education gives us a clear and deep insight into the nature or reality of things. In science we are concerned with facts and bare facts and we make observations and experiments to arrive at accurate truths.

Wonderful changes in the world are due simply to the application of scientific knowledge. Scientific discoveries and inventions, modern achievements and researches, have increased our comfort and happiness, peace and prosperity. The Europeans are civilised people simply because they have benefitted themselves from the scientific education. Their secret of success is due to this fact. Scientific knowledge makes people utilise the natural resources of the country and reveals the whole mystery of nature.

But its abuse is harmful to humanity. The Great War shows how terrible weapon for the destruction of life and property it can become by using it for greed and ambition.

Scientific knowledge affords us material or worldly comfort, but it does not give us spiritual knowledge, rather it leads us far away from the right path. The right feelings of the heart the noble virtues of righteousness and charms of life, all are best touched by or come under the scope of literature. This is not the work of science. [For more points see the essays on Poetry and on Scientific knowledge]

Education as a National Duty. X

(A Lecture delivered in Bombay.)

Education is not so much a matter of the Government as it is the duty of the people. It must be taken up, designed, guided and carried out, by those who are not only the lovers of the country, but also by men who understand its needs and who are well aware of its peculiarities, of its characteristics and of its traditions. It must be founded on a knowledge of the past of the country as well as of its present: it must be designed in accordance with the ancient traditions and national habits, to meet at every point the growing needs of an ever increasing nation.

Education, rightly considered, is not a matter chiefly for those who are sometimes called educational experts; for a man who has been a teacher all his life will give knowledge in a definite groove, little to the principles of Education. Hence in dealing with Education you want to rouse on the question intelligent and popular opinion, opinions of the statesmen, of patriots, of officials, of men of business, of fathers, of guardians of the young, should

come into the councils of all educational institutions, to shape a wide scheme of Education and to carry it out in an effective way.

Today true education is subordinated to the 'wants of the examination room ; for more time is given to guessing what the examiner is likely to set in the way of questions, and trying to cram the books with "notes" that will give a boy success in his examination, than to the training of the boy in a way that will make him an intelligent citizen. We want men of wide knowledge of the country on the one side, and educational experts on the other.

In my own personal life, I have had experience along three lines, two in the line of an educational expert, as a Member of the great School Board of London. But these two lines, of experience are useless as compared with the experience I gained as a student of national life—the experience which is needed to decide on the knowledge to be given in the class room. But if you study your country and know the kind of men that your country needs, then it is easy to frame a scheme of Education which will provide men to meet the necessities of the land.

Every thoughtful man and woman should study and form on the question of Education a definite rational opinion. What is wanted in parliament is men who understand the country's needs, its wants and its powers. The most varied experiences of men from all lines of life are sought. And so for us in Education ; we want the programme of education to be made by the wisest heads in the nation.

One of the difficulties of Education in India is that it is too much a Government affair. I was glad to see Sir Michael Hicksbeach, one of the leading English statesmen, lately declaring at Aligarh that *the Universities should be entirely free from Government control*, that Government ought to have nothing to do with the Universities. That is the case in England and the system works perfectly well. The universities rest on donations of great and philanthropic men ; they were founded by patriots in the

past, and are supported by patriots in the present. What is wanted in education is that the country itself should build its Universities and support its Schools.

The Universities should have the wisest heads of the country in their councils, but they should not be under Government. What we want in the Senates of our Universities now is that they should be bodies recruited from all that is most thoughtful, most cultured, most patriotic and most self-sacrificing in the country and who have the education of the young their primary aim.

The aim of Education at present in India appears to be the gaining of a degree to go into Government service or into the learned professions.

A man becomes B. A. not to understand history or know literature, but to become a Vakil or a Government servant. Now the getting degree is not the true aim of Education. *The aim of education is to draw out all the faculties of the boy on every side of his nature, to develop in him every intellectual and moral power, and to strengthen him physically, emotionally, mentally and spiritually, that he may turn out at the end of his College career a useful, patriotic, pious gentleman, who respects himself and respects those around him.* Education is a failure when it is simply cramming the boy's head with a lot of disjointed facts, poured into his head as into a basket, that is to be emptied out again in the examination room, and the empty basket carried out again into the world. It is not a good education which, when a boy has passed his examinations, leaves him a nervous wreck, exhausted as to his body and overstrained as to his brain. When a boy goes from his College, he should be full of life, full of vigour, full of energy, and full of delight in his young life, to take up the burden of the work of the world. *He should not be nerve-exhausted and nerve-overstrained,* when he has finished his educational career. I have often seen boys so anxious about the result of the examination that they fall ill. In some cases, when lads failed in their examinations they committed suicide. That is a

horrible thing—a shocking commentary on the pressure was put on the lad's young and tender frame *To exhaust the strength, to destroy the energy, to turn out a sickly worn out man when the youth should be brimming over with life has been the result of the system of Education prevalent in the land*

What is Education that we require? First “*physically*” Unless a boy's body is strong and healthy he can not, as a man, do all he should in life and for his country *The training of the boy's body is as important a part of Education as the training of his mind.* He should be trained in gymnastic exercises and in games of every kind. He should be trained up to regard his body as an instrument for working in the world His duty to his body is a part of his duty to his country and to himself. No school, no college, does its duty where physical training is not definitely a part of its curriculum What are some of the qualities that most need to be developed in the young? They are quickness of thought, alertness in understanding the situation, swiftness of decision, promptitude of action and accuracy of judgment. These qualities are wanted to make a good citizen and a useful man, and these are largely developed in the games. The boy learns in the games alertness, quickness, promptitude to work for a common object and the qualities which are wanted in the man of action, in the true patriot

Secondly, it is necessary in our national Education to give a most important place to what is called “*Moral Education*” Emotions and feelings play enormous part in life Out of emotion grow up all the attractions that make a family a town, a community, and a nation—that bind men together into nations and people; while from emotions also grow up all the forces that pull down as well as construct families; by emotion families are disintegrated, communities are broken up, and nations are destroyed Hence the culture of emotion is of vital importance for the state and for the nation, and that every virtue and every vice has its root in emotion. The virtuous

is the man who discharges to all around him the obligations that arise in the relation with them. Each father does his duty to his son because he loves him; each brother does so with his brother; so a man should do his duty to all the weak and the inferior as to his sons, to all his equals as to his brothers. He recognises the bond of duty to all around him. Thus does the love emotions build up families and states. But the emotion of the opposite kind, the hate-emotion, is the root of all vices; and when this is recognised, the culture of emotion necessarily becomes a vital part of Education. You must teach your boy to cultivate emotion on the side of love, the emotion which grows into virtues. You must teach him to discourage emotion on the other side, the emotion which grows into vices. You must teach him that national life depends on the unity of the organism that we call a nation. An educated man whose emotional training has been neglected thinks of his own gain, his own advantage, and his own property, but he does not look to the national welfare and not think how his nation may thrive or how it may be prosperous.

A father, who has gained wealth selfishly without regard to national good, sees that his selfishness has undermined his family as well as injured his nation. A number of men rush into Government service, or into the learned professions, thinking only of getting on in the world. But what meanwhile happens to India? *Her agriculture gradually grows less and less effective, her industries decay, her manufactures fail and her wealth is diminished.* Agriculture does not affect the agricultural labours alone, or the land holders alone; every class of the community suffers when the agricultural results are poor.

These lessons your boys should learn while their minds are plastic, and while their hearts are enthusiastic, in the days of their youth. *You must hold up before them, the great ideal, you must fire their heart with love for this land, you must teach them their part in order that they may*

create the greater future, and you must ask them to love their country in order that their country may rise in the scale of nations Think what these boys are—boys now, they are the coming citizens of the country ; boys for the moment they are the creators of India in the near future. You who are grown up are the India of to day, but the India of the future depends on the young boys. That is why every statesman, every great leader, concerns himself with the Education of their young. They know that the future of the nation depends on the boys in the school and just as those boys are trained the future of the nation will be. *Moral education, thus, is vital for the future of India.*

My third word was “*mentally*” I would remind you that *what is most wanted in that intellectual Education is a scientific Education* rather than an exclusively literary one, an Education that will add to the productive resources of the country and not lead only to the learned professions. I do not mean that the learned professions are not necessary for the welfare of the State. And let me add to this the bearing of Education on Commerce. In the days of old you were a great commercial people, you were great shipbuilders, sending your ships over the whole world and carrying on a great commerce. Some 300 years ago you had plenty of good sailors, plenty of enterprising merchants, a plenty of men who carried on the active work of commerce, enriching their country at the same time that they enriched themselves *Unless you educate your trading classes, you will never revive that commerce of the past* Shrewd as the commercial classes are, they are too narrow in their views, and too wedded to their peculiar fashions, to do what is needed for the nation. Along the line of educating them by tens, hundreds and thousands, should go intellectual Education as well, so that India may be what she already should be, a nation with all sides of the national life fully developed. Look at your national life now, and you will see how partial it is, how one sided it is, and how wanting it is in

the manifold activities which are necessary for a great nation

My fourth word was "*Spiritually*". In India things have gone from bad to worse. *Government colleges teach no religion at all; the missionary colleges teach a religion which is alien to the spirit and genius of the country.* The boy has to choose between no religious teaching at all and the teaching of a religion which is different from his own. That is the worst defect of Education in India, and see how dangerous it becomes.

If every religious community gave religious Education to its children, if the Hindu community afforded Hindu religious instruction, if the Mohammadians gave instructions in the faith of Islam, if the Parsis and Christians gave instructions in the Zoroastrian religion and Christianity to their communities, then the religious Education of the country would proceed along proper and healthy lines. Again, Government can not give it, for it is pledged to "*No religious interference*". Government must not do it; you ought to do it yourselves. Every community here should take up the questions of religious Education. You have two educational institutions, at Aligarh for the Mohammadians and at Benares for the Hindus. It is but a drop in the ocean, a grain of sand on the sea shore. Nevertheless it is a beginning.

What are two and a half years in a national life, if you can thus give to the nation what it wants in religious instruction? Now, all those who want to introduce religious teaching have the means ready to their hands. The Indian States are readily taking up this series, one after another, and are introducing religious instructions in the state schools. Where ever there is a private college or school there these text books should be introduced and used as guides for teaching. We want men who can teach rightly. The Musalmans should support quotations from Al Quran, the Hindus from the Shastras and the Christians from the Bible. I think if that is done you

will begin to build the Indian nation which we so earnestly desire to have.

Do you not see that there are two Hindû nations in this land—one of Pandits, profound in their learning, Scholarship, thought and knowledge, but knowing nothing outside Sanskrit literature. They know nothing of modern thought, modern life, the modern spirit. On the other side there is a Hindu nation growing up, knowing nothing of Sanskrit literature and of the sacred Books, growing up utterly westernised. There is a great gulf between them and the nation of Pandits. We want to bridge the gulf between these Hindu nations, and we build this double bridge of Sanskrit (or Arabic) and English. We lead both classes over it so that both shall know English and both know Sanskrit (or Arabic); we thus hope to join them and make them one in the service of their motherland.

The future depends on Indians and no other people and no other country. The Indian nation will not grow by the influence of any other nation, but by the growth of character within India's own boundry. England can never make you free. You can only make yourselves free by becoming noble and upright, brave and true. Nations made of such men *must* be free. Your destiny lies in your own hands. Your future is to be of your creating, you must build the basis of noble character and of the public spirit which shows itself, in true citizenship. You must prove yourself worthy to be a part of a mighty, Empire. I dream of a time when India will help to build the Empire with that genius for statesmanship and clear insight which are found from time to time, in great Indian ministers. The tendency now is towards raising a vast realm united by common aims, and common love, I dream of a time when India, England, Australasia and Canada will all join hands in the making of a common Empire, when India's children will bring their priceless treasures to the enriching of that Empire.

For thus her children must first build their *character* (and religious toleration) for without that they will never be able to accomplish aright — *Annie Besant*.

I Subjects for Descriptive and Narrative Essays.

I. Animate Objects :—

(a) *Man* (General) :—

1. *Mohammadans*—(i) the Turks, (ii) the Arabs, (iii) the Persians, (iv) the Afghans.

2. *Hindus*—(i) Rajputs, (ii) Marwari, (iii) Gujarati, (iv) Bengali, (v) Madras, (vi) Sanatists, (vii) Samajists.

3. *Christians*—(i) the English, (ii) the French, (iii) the Dutch, (iv) the Americans, (v) the Germans.

4. *Budhists*—(i) the Chinese, (ii) the Japanese, (iii) the Burmese, (iv) the Siamese.

5. *Others*—(i) the Romans, (ii) the Negroes, (iii) the Sikhs, (iv) the Parsees, (v) the Jains, (vi) the Sentals, (vii) the Gipses.

(b) *Man* (Particular) :—

(1) *Historical personages* (rulers) :—(i) Akbar the Great (ii) Alexander (iii) King Alfred (iv) Sultan Salah-udin (v) Charles II (vi) Allaudin Khilji (vii) Anrangzeb (viii) Sivaji (ix) Asoka (x) Prithi Raj (xi) Louis XIV (xii) Bismark (xiii) Babar (xiv) Harsha (xv) Clive and (xvi) Dalhousie.

(2) *Historical personages* (prophets and doctors of religion) :—(i) Mohammad (ii) Jesus Christ (iii) Moses (iv) David (v) Solomon (vi) Abraham (vii) Joseph (viii) Jacob (ix) Budha (x) Krishna (xi) Rama (xii) Shiva (xiii) Arjun (xiv) Mahavira (xv) St Mark and (xvi) St Luke

(3) *Historical personages* (philosophers, poets and reformers) :—(i) Aristotle (ii) Plato (iii) Solon (iv) Socrates (v) Bu Ali Senar (vi) Manu (vii) Shakespear (viii) Firdause (ix) Homer (x) Kalidas (xi) Amir Khusru (xii) Urfi (xiii) Tuls Das (xiv) Wordsworth (xv) Milton (xvi) Ghalib

(xvii) Kabir (xviii) Guru Nanak (xix) Dagh (xx) Tansen (xxi) Mr. Tilak (xvii) Mr. Gokhale and (xxiii) Justice S. Mahmood.

(4) *Historical Events*.—(i) Outbreak of French Revolution (ii) English Reformation and Renaissance (iii) the Jubilee of 1887 (iv) the Indian Mutiny of 1857 (v) the battles of Panipat (1526, 1556 and 1761), Nile, Buxar, Waterloo, Arni and Kandhar and Trafalgar (vi) the massacre or Blackhole of Patna, (vii) the trials of Warren Hastings, Dupleix and Dara Shikoh (viii) Mahmood's invasions of India their importance and results; those of Babar, Nadir Shah, Ahmad Shah Abdali, Mahmood Ghorri, the Huns and the Greeks under Alexander, and their results (ix) the important events in the reigns of Victoria or Elizabeth or Shah Jahan or Jahangir or Kanishka or Napoleon (x) the part played by England in the Crusades or the Great War (xi) the Congress meetings held at Nagpur or Ahmadabad or Amritsar (xii) the three Afghan Wars with their causes and results

(b) *Land animals*.—(i) Bullock (ii) Buffalo (iii) Goat (iv) Sheep (v) Tiger (vi) Panther (vii) Leopard (viii) Hyena (ix) Wolf (x) Bear (xi) Hog (xii) Dromedary (xiii) Hippopotamus (xiv) Ass (xv) Unicorn (xvi) Zebra (xvii) Hare (xviii) Deer (xix) Fox (xx) Badger (xxi) Baboon (xxii) Weasel (xxiii) Cat (xxiv) Mouse (xxv) Squirrel (xxvi) Antelope (xxvii) Horse (xxviii) Kangaroo (xxix) Nylghau (xxx) Giraffe (xxxi) Iguana

(c) *Water Animals*.—(i) Shark (ii) Crocodile (iii) Alligator (iv) Crab (v) Horse-leech (vi) Toad (vii) Tortoise (viii) Fish (ix) Cobra (x) Sea-elephant (xi) Frog (xii) Walrus (xiii) Seal (xiv) Cod.

(d) *Birds*.—(i) Eagle (ii) Swallow (iii) Owl (iv) Goose (v) Thrush (vi) Turkey (vii) Duck (viii) Bul bul (ix) Crow (x) Cock (xi) Cuckoo (xii) Crane (xiii) Dipper (xiv) Dove (xv) Emer (xvi) Falcon (xvii) Kite (xviii) Powl (xix) Heron

(xx) Lark (xxi) Myra (xxii) Partridge (xxiii) Peacock
(xxiv) Pigeon (xxv) Ringdove (xxvi) Swan (xxvii) Tailor-
bird (xxviii) Vulture (xxix) Wood pecker (xxx) Eagle
(xxxi) Ostrich (xxxii) Parrot (xxxiii) Raven (xxxiv)
King-bird (xxxv) Chimera (xxxvi) Bird of Paradise
L. (xxxvii) Giraffon (xxxviii) Robin (xxxix)
Carran (xl) Jay (xli) Grano (xlii)
Quail (xliii) Ruddy goose (xliv) Pheasant (xlv)
Plum (xvi) Roe.

(e) *Cowlers*:—(i) Boresconstrictor (ii) Serpant
(iii) Lady fly (iv) Scorpion (v) Centipod
(vi) Spider (vii) Worm form (viii) Cricket
(ix) Ant. (x) White ant (xi) Lion (xii) Bug
(xiii) Grasshopper (xiv) Canker worm (xv) Chame-
leon (xvi) Cobra.

(f) *Flying insects*:—(i) Fly (ii) Bee (iii) Mosquito
(iv) Grasshopper (v) Flea (vi) Moth (vii) Firefly
(viii) Butter fly (ix) Wasp (x) Humming bird
(xi) Dragon fly (xii) Tissue fly

II. Inanimate Objects:—

(a) *Natural Objects*:—[i] Constellation [ii] Planets
[iii] Comet [iv] Sun [v] Moon [vi] Stars [vii] Venus
[viii] Mercury [ix] Clouds [x] Jupiter, Solar or Luminar
[xi] Thunder [xii] Hail [xiii] Frost [xiv] Solar System
[xv] Rain [xvi] Rainbow [xvii] Storm [xviii] Fog
[xix] Geyser [xx] Spring [xxi] Wind [xxii] Air [xxiii]
Snow [xxiv] Moon light [xxv] Change of Seasons [xxvi]
Water [xxvii] Fire [xxviii] Heat and cold [xxix] Earth
[xxx] Ocean [xxxi] Wave [xxxii] Tide [xxxiii] Water-
fall [xxxiv] Flood [xxxv] Whirl pool [xxxvi]
Atmosphere,

(b) *Land*:—[i] Lake [ii] Sand [iii] Island [iv] Moun-
tain [v] Volcano [vi] Desert [vii] Oasis [viii] Forest
[ix] Valley [x] Sand [xi] Park [xii] Garden [xiii] Town
[xiv] Village [xv] Estate.

(c) *Stone*.—[i] Marble [ii] Test [iii] Magnet مغناطیس [iv] Flint چقماق [v] Philosophor's Stone پارس [vi] Red Stone.

(d) *Metal*.—[i] Brass [ii] Bronze کانسو [iii] Copper [iv] Steel [v] Zinc حست [vi] Leaf tin رازگ [vii] Lead [viii] Silver [ix] Quick silver پارا [x] Tin

(e) *Play things*.—[i] Bowl [ii] Tennis [iii] Golf [iv] Top تپ [v] Whirligig چکئی [vi] Pellet گولی [vii] Chess [viii] Lottery [ix] Blind men's buff or Hide and Seek or Peep-bow میچولی [x] Sea-saw چهرلا [xi] Leap frog [xii] Cards [xiii] Puppet [xiv] Dolls [xv] Fire works آتش بازی [xvi] Kite پتک.

(f) *Places and things for Reading and Writing*.—[i] College [ii] School [iii] Class [iv] Slate [v] Inkstand [vi] Blotting paper or Blotter [vii] Sign board [viii] Book [ix] Atlas [x] Almanac جنتری [xi] Arithmetic [xii] Physics [xiii] Chemistry [xiv] Geometry [xv] Algebra [xvi] Holder [xvii] Examination Room [xviii] Prize distribution [xix] Desk [xx] Field.

(g) *Trees and Plants*.—[i] Root [ii] Trunk [iii] Banyan بڑ [iv] Teak ساگون [v] Palm تار [vi] Cedar دیودار [vii] Pine صنوبر [viii] Ebony آنبوس [ix] Cyprus سر [x] Gall ٹیب [xi] Bamaboo [xii] Oak [xiii] Rose [xiv] Plantain [xv] Cocconut [xvi] Pipal.

(h) *Fruits*.—[i] Mango [ii] Orange [iii] Guava امرود [iv] Plum [v] Apple [vi] Pine apple انٹاس [vii] Lemon [viii] Mul-berry شہتوت [ix] Water melon ترور [x] Nut [xi] Wild fig گولر [xii] Pomegranade.

(i) *Vegetables and corns*.—[i] Brinjal بینگن [ii] Radish مولی [iii] Cabbage گریبی [iv] Quican [v] Turnip شلجم [vi] Ginger اداری [vii] Mint پودینہ [viii] Wheat [ix] Gram چنا [x] Paddy [xi] Sesame [xii] Linseed [xiii] Mustard [xiv] Barley [xv] Pulse.

(j) *Flowers*.—[i] Lily سوسہ [ii] Rose [iii] Jasmine چنیللی [iv] Ivy [v] Marigold گیندا [vi] Lotus کتوک [vii] Naricesus فرگس [viii] Myrtle میندی

(l) *Clothes and Ornaments* :—(i) Turban (ii) Hat (iii) Crown (iv) Towel *ٲٲٲ* (v) Glove *ٲٲٲ* (vi) Boot (vii) Shoe (viii) Hose (ix) Coat and Pantaloon (x) Calico (xi) Muslin (xii) Jean *ٲٲٲ* (xiii) Tissue (xiv) Velvet *ٲٲٲ* (xv) Cerecloth *ٲٲٲ* (xvi) Flax *ٲٲ* (xvii) Canvas (xviii) Alpaca.

(l) *Inventions and Discoveries* :—(i) Barometer (ii) Thermometer (iii) Locomotive (iv) Battery (v) Camera (vi) Microscope (vii) Rain gauge (ix) Telescope (x) Telephone (xi) Wireless Telegraphy (xii) Cinema (xiii) Tramway (xiv) Gun (xv) Revolver (xvi) Pistol (xvii) Clocks and Watches (xviii) Powers, electric and steam (xix) Cape of Good Hope (xx) America (xxi) Law of Gravitation.

(m) *Conveyance* :—(i) Phaeton (ii) Chariot (iii) Litter (iv) Palanquin (v) Doli (vi) Carrriage (vii) Sleigh (viii) Tricycle (ix) Bullock Cart (x) Motor Cycle

(n) *Money*—(i) Guinea (ii) Rupee (iii) Ten rupee note (iv) Pound (v) Mint.

(o) *Places and Buildings (historical)* :—(i) Agra (ii) Delhi (iii) Chitorgarh (iv) Antwerp (v) Lahore (vi) Berlin (vii) Constantinople (viii) Baghdad (ix) Manchester (x) Muttra (xi) Sikandra (xii) Taj Mahal (xiii) Etimuddaula (xiv) Fatehpore Sikri (xv) Golden Temple (xvi) Allahabad Fort (xvii) Adam's Bridge (xviii) Chinese Wall (xix) Bhindi Bazar (xx) Anarkali (xxi) Sakkar Bridge

III. *Miscellaneous essays*—(i) A journey by ship or by aeroplane.

(ii) A Hunting Expedition—of (a) fox (b) tiger (c) deer (d) bear (e) lion.

(iii) Minerals of India.

(iv) Thugs and their suppression.

(v) An Indian village.

(vi) Indian festivals—(a) Holi (b) I'd (c) Dasehra (d) Christmas.

(vii) Description of a storm on one summer evening.

(viii) A star lit night.

(ix) The seven wonders of the world.

(x) The Baloon.

(xi) Gilidanda.

(xii) Dungeon (b) jail [c] Mosque [d] Temple [e] Church
[f] Synagogue.

[xiii] Mills and factories—cotton, saw, timber, cloth
boots and shoes,

[xiv] A walk in the evening or morning.

[xv] Scenery of landscape from a river, bridge or a
tower or a hill.

[xvi] A sea or land fight.

[xvii] How a prisoner escaped from jail or how a
house was set on fire and what measures were adopted to
extinguish it or how a man was drowned and how he was
rescued.

[xviii] You are made a collector or a governor or a
viceroy what will you do in that capacity?

[xix] The irrigation works of the Panjab or System
of India.

[xx] How you spent the last summer vacation or what
you intend to do in the coming Dasehra or Moharram
holidays.

[xxi] Your early life or your school or college career.

[xxii] The Delhi Durbar of December 11th 1911 or
late Amir Habibullah's Visit to India or Prince of Wales
or Duke of Cannought's, recent visit to India.

[xxiii] Sir Isaac Newton or Christopher Columbus or
George Stephenson, their lives and works

[xxiv] Uses of forest.

[xxv] The Himalayas

[xxvi] Gurn Nanak or Kabir.

[xxvii] The Local flower show.

[xxviii] Gambling

[xxix] Early rising

[xxx] Description of a beautiful thing seen or heard.

II. Subjects for Reflective, Argumentative or Expository Essays.

1. 1. Clothing 2 Custom 3. Self-love 4. Self-reliance
5. Self-praise 6. Egotism 7 Self-sacrifice 8. Self-denial 9.
Self-control 10. Self conceit 11 Selfishness 12 Self-study.

2. 1. Politeness 2 Friendship 3 Cleanliness 4. Humi-
lity 5 Moral Courage 6 Faithfulness 7 Loyalty 8 Obe-
dience 9 The aim of life 10 Foolishness 11. Timidness 12.
Envy and Jealousy 13. Politeness 11 Contentment 15.
Vanity 16. Death 17 Revenge 18. Sloth 19 Faith 20.
Adversity 21. Prosperity 22 Married and single life 23.
Love 24 Courage 25. Assurance 26 Memory 27 Instinct
28 Jealousy 29 Secrecy 30 Boldness 32 Advice 32 In-
novations 33 Dishonesty in business 34 Suspicion 35 Dis-
course 36 Wealth 37. Fortune 38 Beauty 39. Debt 40.
Conscience 41. Gratitude 42 Hospitality 43. Kindness to
animals 44. School magazines 45 Independence 46 Mind
and body 47 Prayer 48. Life 49 Presence of mind 50.
The value of intercourse.

3. The Convalescent,

4. Sanity of True Genius.

5. (1) Absence (2) Admiration (3) Age (4) Argument
(5) Bribe (6) Business (7) Cigar (8) Confidence (9) Con-
tempt (10) Conversation (11) Crime and Sins (12) Critics (13)
Dance (14) Decline (15) Duel (16) Enthusiasm (17)
Errors (18) Experience (19) Forgiveness (20) Future
(21) Grave (22) Hopes (23) Imagination (24) Intimidation
(25) Jokes (26) Kiss (27) Liberty (28) Love (29) Man
(30) Memorism (31) Obstinacy (32) Politician (32)
Promise (31) Reason (35) Remarks (36) Sea voyage
(37) Sin (38) Smile (39) Success (40) Suicide (41) Sati
(42) Taxation (43) Work (44) World (45) Religion (46)
Fashion (47) Rehabilitation (48) Sanitation (49) A taste for
reading (50) Zeal (51) Recreation (52) Usury (53) School
punishments (54) Riding (55) Fasting (56) Childhood (57)
No smoke without some fire (58) The pleasures of school
life (59) The value of books (60) Morality (61) There are

two sides to a question (62) Self-reliance (63) Professions for women (64) The influence of music (65) Criticism (66) Exaggeration (67) Lending and Borrowing (68) Socialism (69) Popular Government (70) Teetotalism (71) Obstinacy (72) Essay writing (73) Effects of wealth on national character (74) Advantages of a visit to Germany. (75) Commerce as a means of civilisation (76) Work (77) Humour (78) Self-reliance (79) The Value of time (80) Influence of Sea power

6. (1) "Barrenness of the Imaginative."

(2) Faculty in the Production of Modern Art.

(6) "Ill-gotten Gain never prospers."

7. ✓ Handsome is that Handsome Does."

8. That we should rise with the past and lie down with the pints."

9. "The abuse of greatness is when it disjoins Remorse from power."

10. ✓ Prevention is better than Cure.

12. ✓ A bird in hand is worth two in the bush. "

13. "Some are born great, some achieve greatness and some have greatness thrust upon them"—Twelfth Night.

14. "All men without distinction are allured by immediate advantages; great minds alone are excited by distant good."—Schiller

15 The use and abuse of Power.

16. True and false success.

✓ 17. Cut your coat according to your cloth.

✓ 18. A penny saved is a penny gained.

✓ 19. A bad workman quarrels with his tools.

✓ 20. All that glitters is not gold.

✓ 21. A friend in need is a friend in deed.

23. [1] Brevity is the soul of deit.
- ✓[2] A p^litch in time saves nine.
- [3] A stout heart crushes ill luck.
- ✓[4] At Rome do as Rome does.
- ✓[5] A good name is better than riches.
- [6] A closed mouth catches no flies.
- ✓[7] A sweet tongue will make a host of friends,
and a crooked tongue will make many
enemies.
- ✓[8] Black will take no other hue.
- ✓[9] Charity covereth a multitude of sins.
- ✓[10] Energy overcomes all difficulties.
- ✓[11] Every beginning has an end.
- ✓[12] Forbidden fruit is sweet.
- ✓[13] Fortune favours the brave.
- ✓[14] 'Four causes are at the bottom of all disputes: money, land, woman and tongue'.
Explain.
- [15] Genius thrives in a garret, and dies in a palace. Explain it with reference to some poets.
- ✓[16] Idleness and money are the root of all evil.
- ✓[17] Necessity is the mother of invention.
- ✓[18] It is never wise to judge a book by its cover
or judge not a man's feature by his actions.
- ✓[19] It takes two to make a quarrel.
- ✓[20] It is better to have a wise enemy than a
foolish friend.
- [21] Pains are the wages of pleasure.
- [22] Still waters run deep.
- [23] Strike while the iron is hot.
- ✓[24] Fear of the Lord is the beginning of knowledge.

- ✓ 24. Do to others as you wish to be done by.
- ✓ 25. Example teaches better than precept.
- ✓ 26. All are architects of fate.
- ✓ 27. God helps those who help themselves.
28. The uselessness of keeping a Diary.
- ✓ 29. Man proposes ; God disposes.
- ✓ 30. No rose without a thorn
- ✓ 31. Time and Tide wait for no man.
32. The burnt child dreads the fire.
33. Righteousness alone exalteth a nation
- ✓ 34. "Oh ! East is East and West is West 'never the twain shall meet'
36. The Choice of books.
37. The Choice of companions.
38. Uneasy lies the head that wears a crown.
- ✓ 39. What can't be cured must be endured.
40. Has property duties as well as right ?
- ✓ 41. " Our most elaborate view is no more.
- ✓ 42. Genius commands admiration, character and respect"—Merchant of Venice.
43. "Thrice is he armed that hath his quarrel just.
And he but naked, though locked up in steel, whose conscience with injustice is corrupted."
44. Some characteristics of modern civilization 2 Henry VI, III. 2.
45. Conditions that determine a man's character in life.
- ✓ 46. The meaning and value of literature.
- ✓ 47. "Where ignorance is bliss, 'tis folly to be wise".
48. "Tis distance that lends enchantment to the view.
And robes the mountain in its azure hue."
49. Truth is stranger than fiction.

50. 'It is not the work that kills men, it is worry.' It is not the revolution that destroys the machinery, but, the frictions'.—Discuss the Statement.

51. ✓ A little knowledge is a dangerous thing.

52. ✓ He who never changes his mind has no mind to change.

53. The use and abuse of guessing in the search for truth.

54. ✓ One man's meat is another man's poison.

55. Vegetarian diet versus meat diet.

56. Free and compulsory education : its advantages and disadvantages.

57. ✓ The study of natural science,

✓ 58. "The difficulty of literature is not to write, but to write what you mean"—Stevenson.

59. Men's evil manners live in brass ; their virtues we write in water—Henry VII. iii. 2.

60. "Errors like straws upon the surface flow ;

✓ He who would search for pearls must dive below"

61. The advantages and disadvantages of solitude.

✓ 62. "He never makes a friend who never made a foe",
—(Tennyson).

63. "Studies serve for delight, for ornament, and for ability"—Bacon.

64. "Only the actions of the just
Smell sweet and blossom in the dust."

65. The names and memories of great men are the door way of a nation"—Blackwood's Magazine, June 1863.]

✓ 66. 'He prayeth best, who loveth best'.

✓ 67. A poet is born, an orator is made.

68. Oratory [2] the Privy Council [3] Life Insurance [4] the feudal system [5] Trade Unions [6] the Stock

Exchange [7] Free libraries [8] Tragedy and comedy
[9] the Study of Nature [10] National character.

69. True happiness comes from within and not without.

70. There is a means in all things. Even virtue itself hath its stated limits; which not being strictly observed, it ceases to be virtue.

71. "Scott deliberately coined his life" brains to discharge what he considered a debt a honour. Spectator.

72. The poetry of Wordsworth [2] Keat [3] Milton [4] Shakespeare [5] Tennyson [6] Shelley

73. 'It is the infirmity of little minds to be taken with every appearance, and dazzled with every thing that sparkles; but great minds have but little admiration, because, few things appear new to them.'

74. Animal instinct and animal intelligence.

75. "Censure is the tax a man pays to the people for being famous".

76. Millarism and socialism.

77. The archaeological department.

78. "What ought to be the function of modern University."

79. "In defence of Idealistists and Idealism.

80. "Heard melodies are sweet, but those unheard are sweeter."—Bruke.

81. "Truth is beauty, beauty truth that is all ye know on earth and all ye ought to know."

82. Expediency. Has it any place in morals?

82. "Is the world ruled most by ideas or by force?"

83. "The history of a nation is the biography of its great men"—Carlyle.

84. "Books can not teach their own use."—Bacon.

85. "Self-love, my liege, is not so vile a sin, as self-neglect."—Henry V

86. Advantages of fair-trade and free trade : Compare them.

87. "It takes two to speak—one to speak and another to hear"—Thoreau.

88 Can any apology be made for idleness?

89. "Truth is stranger than fiction"—Bacon

90. Stone and idle words are things not to be thrown at random.

91. "Prosperity doth best discover vice, but adversity doth best discover virtue"—Bacon.

92. The wonder of science.

93. "Statistics are the short hand of knowledge"
Examine.

94 "He who has many friends has no friends"
Examine.

95 "Industry is the right hand of wealth, economy its left."

96 "The evil that men do lives after them, the good is often interred with their bones" Shakespear.

97. "Is selfishness wholly a vice?"

98 Can we be happy without independence?

99. Advantages and disadvantages of compulsory Vaccination.

100. "Genius is the inspired gift of God"

101. Practical value of scientific education compared with that of literary education.

102 [1] The more we help others to bear their burdens, the lighter our own will be.

[2] None so good or so bad as they appear,

[3] Human life not too short for its purposes.

[4] Love has great power of awakening indormant faculties.

[5] True genius is always united to common sense.

- [6] Great thoughts in a public library.
- [7] Great influence and power of speech.
- [8] Compare Science, Art and Literature.
- [9] What are the great characteristic features of an eminent author or a writer.
- ✓[10] Pride goeth before destruction.
- [11] "Home keeping youths have ever homely wits."
- [12] The weakness and power of man.
- ✓[13] "The hand that rocks the cradle rules the world."

103. "Oh! well for him whose will is strong. He suffers, but he will not suffer long.—Tennyson.

104. "For all words of tongue or pen,
The saddest are these" It might have been?

105 Should wages be determined solely by competition in the labour market?

106. "For forms of government let fools contest,
What ever is best administered is best."

—Pope, Essay on man.

107. What are the qualities that a leader should possess?

108. Are loyalty and patriotism convertible terms?

109. Is war an unmixed evil?

✓110 "Great events from little causes spring"

111 The nationalisation of railways: The argument for and against

112. Would England gain or lose most by Protection?

✓113. "Trade follows the flag." Examine.

✓114. "He that would govern others, first must have the mastery of himself."

115 "What qualities do you admire most in conversation, and what faults are most to be avoided"?

116. "Why and how far should we cultivate the power of sympathising with others in their misfortunes?"

✓117. "Is autobiography more truthful than biography?"

118. "Every man here pretends to be a politician; Is this passion for politics "good or bad"?"

119. The use and abuse of Gesture.

120. A man of the world may have enough of the world to sink him; but he can never have enough to satisfy him.

✓121. "It is easy to tell the truth, but it is hard to tell a lie"—Stevenson.

122. "Conversation should be like a ball handled to and fro."

123. Have the modern scientific inventions added to the comfort and happiness of mankind?

✓124. "Nicknames govern the world."

Explain and illustrate

125. "The true poet, is not possessed by his subject, but has dominion over it"

126. "Words like nature, half reveal and half conceal the soul within."

127. The effect of the French Revolution upon English literature.

128. "Is labour a blessing or a curse"?

129. "How far has the invention of printing increased the happiness of mankind"?"

130. "Ennobling and debasing ideas of commerce."

131. "Poetry is a valuable Criticism of life." Show by examples.

132. "Architecture as the revelation of a national life and ideals"

133. "Words are the only things that last for ever" (Hazlitt)—In what sense can this paradox be justified?

134. "No great art ever yet rose upon earth but among a nation of soldiers." Discuss this.

135. "A nation once utterly corrupt can only be redeemed by a military despotism." Discuss.

136. "It is the cheapness and abundance of our coal which have made us what we are."

137. "What can women do to prevent war?"

138. "True work is worship"—Carlyle.

139. "War as a passionless discharge of painful duty" Discuss.

140. Character, training and opportunity are the three essential things on which the career of a man depends. Discuss.

141. "The liberty and liberty of the individuals is like a ball tossed about at the caprice of rulers or dropped altogether at the dictation of circumstances." Discuss.

142. "The prince rules over a nation as God rules over the world." Show how this theocratic conception was generally believed in the Middle Ages, and how this erroneous way has been now rejected by the civilised nations of the world

[God's rule is, over His creatures, but man's rule is over man.]

143. "He who brings ridicule to bear against truth finds in his hand a blade without a hilt—more likely to cut himself than any body else."

144. "It is more important to discover a new source of happiness on earth than a new planet in the sky."—

Comment upon the statement.

145. "Learning hath gained most by those books by which the printers have lost."

146. When the heart is right there is true patriotism.

147. "Poetry lifts veil from the hidden beauty of the world, and makes familiar objects be as if they were not familiar."—P. B. Shelley.

148. 'Genius makes many enemies, but it makes sure friends'—Byron.

149 "Books and newspapers are slow weapons for overthrowing error, but they are sure."

150 "Deeds do but comparatively small mischief in the ordinary run of civilised life. It is words that wound, that rankle, that poison, and that kill."

III—Essays set at the Matriculation Examinations of the Allahabad University.

From 1907 to 1919.

1. Write an Essay on :—"The heights by great men reached and kept were not attained by sudden flight"
[See the essay] (1907)

2. Write an Essay on :—"Holidays and how to use them" taking care to show clearly what part in your opinion "Reading" should play during a long vacation. Mention also any six books known to you which you consider good holiday reading

[Vide the essay on *Holidays*], (1908).

3. Write an Essay on :—(a) Union is strength.

Or

(b) 'Errors, like straws, upon the surface flow,
He who would search for pearls must dive below'

[Vide the essay (S L C.) of 1907] (1909)

4. Write an Essay on :—(a) Moral Courage,

Or

(b) The power of the press.

[Read essays on *Moral Courage and Press*] (1910)

5. Write an Essay on :—(a) The importance of *Right Ideals*
Or

(b) Self-Control.

(1911)

A careful outline of the subject chosen should be prefixed to the essay.

6. *Write an Essay on :—*(a) The value of **Enthusiasm**
Or

(b) The use and abuse of **Athletics.** ✓

[Vide previous essays on such subjects] (1912)

7. *Write an Essay on :—***Self-help.** (1910)

8. *Write an Essay on :—*A description of your School or any other school,—the building, the work done, and the games played (1914)

9. *Write an Essay on :—*(any two)

(a) A description of your **Native Town**

(b) What would you do if you were **Head Master** of your school for a month?

(c) **Early to bed and early to rise** makes a man healthy, wealthy, and wise

[Vide the essays on a, b and c] (1915)

10. *Write an Essay on :—*

(a) **Life in India** during the rains.

(b) If you would have peace, prepare for war

(c) **England** as a colonising nation.

[For (a) see the essay, for (b) vide **Peace hath victories etc.**] (1916)

11. *Write an Essay on :—*The qualities which are most necessary in the **Head Boy** of a large High School. (1917)

12. *Write an Essay on :—*The adventures of **Walking stick** that was forgotten and left in a railway carriage by a gentleman who got out of a train at **Allahabad**. The walking stick is supposed to be able to speak, and must tell its own story (1918)

[Exactly the same as "The adventures of a rupee"]

13. *Write an Essay on :—*Your favourite **Character** in Indian History.

IV. Essays set at the Intermediate Examinations
of the Allahabad University.

From 1894 to 1923

1. Write an Essay on :—‘The advantages of Travelling.’ (1894)

[Vide the Essay on Travelling]

2 Write an Essay on :—“ All Beginnings are difficult.” (1895)

[See essays on pages 137, 142, 157, 198, 206.]

3. Write an Essay on :—‘The good Effects of or early and methodical Habits’ (1896)

[Vide essays on Pages 191, 232]

4 Write an Essay on—An account of your favourite Book or Books, stating the reasons of your preference (1897)

5. Write an Essay on—‘The Choice of Books’ (1898)

6. Write an Essay on—‘ An account of the late great Famine in these Provinces and the measures taken by Government to check and alleviate it. (1899)

[See the essay on this subject.]

7. Write an Essay on—‘ Virtue is like precious odours, most fragrant when they are incensed or crushed: for Prosperity doth best discover Vice, but Adversity doth best discover Virtue.’ (1900)

[See essay on page 139.]

8 Write an Essay on—“ The importance of Hope as a Stimulant of human activity ” (1901)

[See the essay on Hope.]

9. Write an Essay on—“ A lie which is half a truth is ever the blackest of lies.” (1902)

[Vide the essay on ‘Truthfulness.’]

10. *Write an Essay on*—‘The Right mean between extravagance and stinginess in Household Expenditure.’ (1903)

[Some hints from essay on ‘Luxury.’]

11. *Write an Essay on*—(a). Look not on Pleasures as they come but go.

Or

(b) The Pleasures of Anticipation and Retrospection compared. (1904)

12. *Write an Essay on*—‘All men without distinction are allured by immediate advantages ; Great minds alone are excited by distant good.’ (1905)

13. *Write an Essay on*—‘The utility of competitive Examinations’ (1906)

[See points on the essay]

14. *Write an Essay on*—‘State who is your favourite Author (poet or prose writer) and give reasons for your preference (1907)

[Before attempting the essay read first the two essays on Prose and Poetry]

15. *Write an Essay on*—“The Education of after-life is necessarily the education which each one gives himself..... Self-education consists in a thousand things, common-place in themselves” (1908)

[Vide the essays on Education.]

16. *Write an Essay on*—1. True Politeness,

Or

2. Choose the Life of any great man or great woman for brief narrative. Confine yourself to the main events of the life, and do not extend your writing beyond eight pages of the answer book. (1910)

17. *Write an Essay on*—The subject of Talk and Conversation. You may utilize the suggestions contained in the following sentence :— (1911)

‘There can be no fairer ambition than to excel in talk, to affable, gay, ready, clear and welcome ; to have a fact, a thought, an illustration, put to every subject’

[Vide the essay on Conversation.]

18. *Write an Essay on*—An evening walk in the neighbourhood of your home, or of any place which you have visited in town or country, describing its natural features, interesting buildings, historical associations, and other noteworthy points.

Or

‘The Importance of Seeming Trifles’ The subject may be treated in a general way, but more particularly with reference to manners and behaviour, in the spirit of the following lines :—

‘ Since trifles make the sum of human things,
And half our misery from foibles spring,

Since life’s best joys consist in peace and ease,
And few can save, or serve, but all can please.

Oh ! let the ungentle spirit learn from hence,
A small unkindness is a great offence ;

Large bounties to bestow we wish in vain,
But all may shun the guilt of giving pain. (1912)

19. *Write an Essay on*—1. ‘The Value of Reading’, under the following headings :—

(a) The mind however intelligent needs information.

(b) Making use of other men’s work and economy of time.

(c) Danger to originality.

(d) Care nessary in the choice of books.

(e) Information and originality combined.

Or

2. Give an account of some journey or expedition you have lately undertaken Describe the object of your journey, the means of reaching your destination, the

incidents of the journey, the place on arrival, the success of your undertaking, and your return home. — 1913.

[Also see such essays in the book].

20. *Write an essay on—* (a) The influence of Climate on character.

(b) The choice of a Career [Vide the two essays].
—The description of a favourite game or sport, relating (if you like) some incident or incidents connected with it and adding a few remarks on the utility of open air exercise.

[See also this essay] — 1914

21. *Write an essay on—* 'The Love of Nature,' with reference to some or all of the following topics—

(a) Natural scenery (b) Nature-study (c) Pet animals
(d) Sport (e) The treatment of nature by the poets.

[Some points from essay on Poetry] — 1915.

22. *Write an essay on—* 'The veneration for antiquity': its uses and abuses.

[Vide the essay on the subject] — 1916

23. *Write an essay on—* 1. 'The force of example'

Or

2. The description of the celebration of any one of the greater festivals.

[Vide the two essays in the book] — 1917

24. *Write an essay on—* 1 'India and the World-War,' Showing how this country is being affected by the great struggle.

2. A description of the most interesting game you have seen or taken part in as a player

[Refer to essays on War and Foot ball] — 1918,

25. *Write an essay on—* 1. "The Value of Corporate College Life"

Or

2. What would you do if you were given Rs. 15,000 to spend in any way you liked?

[The essays on Life in a Hostel, College life and Millionaires may suggest some points]

26. *Write an essay on*—1. "The value of the aeroplane as a means of communication.

2. A rich friend is to take you for a tour extending over 8 months. What countries would you arrange to visit? Give reasons for your choice and describe what you might expect to see and do in this tour

[For (1) See points on aeroplane] —1920.

27. *Write an essay on*—The peculiarities in character and customs of the people in any district with which you are familiar. — 1921

28. *Write an essay on*—The most popular indoor and outdoor amusements sought (1) by the educated classes, and (2) by the illiterate people in India —1922.

29. *Write an essay on*—Some popular Indian superstitions. — 1923

V. Essays set at the B.A., and B.Sc. Examinations of the Allahabad University.

From 1907 to 1923.

1. *Write an essay on*:—The duties and privileges of an Educated Indian — 1907.

[Vide hints on the subject]

2. *Write an essay on*—(a) The value and use of Opportunity.

Or

(b) Moral and Religious Instructions as a part of Collegiate Education —1908

[Vide the essays on Time and Advantages of imparting moral instruction in schools]

3. *Write an essay on*—(a) The value of Industrial Exhibition.

Or

(b) The benefits conferred on Society by Electrical inventions

Or

(c) The use and abuse of Athletics — 1910.

[For the last two essays see hints on the subjects]

4. *Write an essay on—*(a) 'The best Poetry is that which calls upon us to rise to it, not that which writes down to us'

Or

(b) The meaning and value of experiment in science as illustrated by some particular instances described.

Or

(c) "All knowledge is good : but it is to be recollected that, in order to know a little well, one must be content to be ignorant of a great deal." — 1912.

[The essays on Poetry and Science may give some points on (a) and (b). For (c) vide the essay on 'The more we know, the great etc.']

5. *Write an essay on—*(a) Education and the part played in it by agencies other than the School or College.

Or

(b) 'The work of Science in correcting and supplementing Common Sense and Traditions' — 1913.

[For (a) Vide Stevenson's Essay on "An Apology for Idlers," and for (b) See the essays on Science]

6 *Write an Essay on—*(a) 'A great Poem is in fact an image of national feeling'

Or

(b) The practical value of a scientific as compared with a literary Education

Or

(c) 'History is for the most part the story of the error through which men have passed in trying to reach the truth' (1914)

[*a*] Vide the hints on "Every author is the child of his age," and Effect of environment.

[*b*] Vide the speeches of Mrs. Annie Besant, and Henry Newman.

[*c*] See essays on History.]

7. Write an Essay on—(*a*) The Ideals of Indian Art
Or

(*b*) The relation of scientific Research to the progress of civilization.

Or

(*c*) 'The Individual withers and the World is more and more.'

Or

(*d*) Has a Man the right to spend his own money as he chooses? (1915)

[For [*b*] vide to Scientific Essays and for [*c*] see the hints on 'Duties and Responsibilities of Indians']

8. Write an Essay on—[*i*] The end of Poetry is to instruct by pleasing.

Or

[*b*] What new discoveries in Science seem to you possible, and which do you consider the most desirable?

Or

[*c*] The true University of these days is a collection of books.

Or

[*d*] What is a biological necessity. [1916]

[Read essays on Poetry, hint and lecture on Science and the speech of Mrs Annie Besant.]

9. Write an Essay on—[*a*] The Present War—a conflict of opposing ideals.

[Vide the hints on the subject]

Or

- [b] How to connect the teaching of Science in India with the industrial and commercial life of the country.

[Vide the speech.]

Or

- [c] Is compulsory free Education possible or desirable in India at the present time.

[Vide the essay proper.]

Or

- [d] The true basis of the highest Civilization is not the laws of the physical but of the moral and the spiritual world [1917]

[Vide the speech and essay on advantage of moral instruction etc]

10. *Write an Essay on—*(a) Travelling as a source of literature

[Vide the essay on the subject]

Or

- (b) Consistency in regard to opinions is the slow poison of the intellectual life"

[Vide the essay on the subject.]

Or

- (c) The romance of modern Machinery.

[Vide the scientific Essays]

Or

- (d) The ideal college Magazine. (1918)

11. *Write an Essay on—*(a) The Humaner Sides of Modern Warfare

Or

- (b) The progress of Science in relation to the development of the chief industries of India.

[Vide the essay of 1917.]

Or

(c) "You can never plan the Future by the past."—
Burke

[Vide hints on "History never repeats itself."]

Or

(d) "Good name in man or woman, dear my lord,
is the immediate jewel of their souls." (1919)

12. Write an Essay on—(a) The best Means of
securing the peace of the world.

Or

(b) What do you consider [the most important or
useful part of the Course taken by you for this examina-
tion? State your reasons.

[Some points from 'Choice of Profession and
Duties of Students]

Or

(c) The place of the Cinema in modern Indian life.

Or

(d) "For forms of Government let fools contest:
What ever is best administered is best." (Pope). —1920.

[Vide the part (c) of 1923]

13. Write an essay on—(a) The growing dependence
of mankind upon Science.

[Vide essays on Science]

Or

(b) Advertising—its use and abuse
[Vide the essay on the subject]

Or

(c) The essentials of a modern University.

[Vide the speech and hints on the subject]

Or , ,

(d) 'The Customs and Manners of a sensitive and highly trained race are always vital; that is to say, they are 'orderly manifestation of, intense life' — Ruskin — 1921

14 Write an essay on—(a) Air craft in the service of commerce.

[Some points from 'commerce' and commercial Enterprise]

Or

(b) A common Vernacular for India — its possibility, advantages and drawbacks

Or

(c) The value of the Theatre as an educative force.

[Vide essay on the subject]

Or

(d) The superiority of Man over the lower animals is derived from his continual quest of the superfluous."

15. Write an essay on—(a) The idea of Empire ancient and modern lines.

Or

(b) "The World is too much with us"

[Some points from the essay on time]

Or

(c) The merits and demerit of Democracy.

Or

(d) "A Natural law is merely a precise statement of the relationship between certain results of observation " What inference may be drawn from this definition? — 1823.

THE END.

संजीवनी नौजीवान मास्टर
पौडवाला

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